

UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

Vol XX.

KANSAS CITY, MO., JANUARY, 1904.

No. 1.

CONTENTS.

	PAGE
The Inner Light	3
By Horatio W. Dresser.	
Redemption.	7
By Mrs. A. A. Pearson.	
The Meaning of the Word.	10
By Mother Virtuzia.	
Poem—"Rock of Ages."	12
By Sara Louise Weld.	
The Power of Love.	13
By M. Evalyn Davis.	
The Optimism of Love.	16
By I. P. Lathrop.	
Bible Lessons.	338
By C. F.	
Poem—"A Recipe for Peace."	32
By J. G. S.	
My Christmas Greeting.	33
By William C. Gibbons.	
Society of Silent Unity.	34
The Class Thought.	35
Noon Thought.	35
Truth Students of Chicago.	
"The Christ Within."	36
"Man."	46
Extracts from Letters.	49
Publishers' Department.	52

BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPIH. 2:20.

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VOL. XX.

KANSAS CITY, MO., JANUARY, 1904.

No. 1.

THE INNER LIGHT.

BY HORATIO W. DRESSER.

In nearly all departments of human endeavor art precedes science, and the illuminations of the inner light were manifest long before there was a theory of individual guidance. Wherever spiritual religion is found, there the inner light is recognized in life, if not in philosophy, for the basis of such religion is the shining of the Divine presence in the soul of man.

The sages of ancient India were believers in the inner illumination to such an extent that their whole philosophy was founded upon its revelations. All prophets, seers, and writers of sacred scripture were believers in this inner sense; otherwise they would not have deemed it possible for God to communicate through them. Mingled with faith in God was therefore a noble self-reliance, that reliance which Emerson so strongly inculcated. But, fortunately, emphasis was placed not upon the human but upon the Godward side. Thus these ancient seers teach us a lesson of receptivity, a lesson of great consequence in an age when there is a tendency to tamper with Divine revelation.

Socrates believed most truly in the inner light, although he emphasized its ethical rather than its spiritual side. All the Greek philosophers were in a profound sense believers in individual guidance, and the Greeks were more free than most people to develop their individual thought. In fact, it was the influence of Greek thought which brought about the liberalism of the Renaissance and laid the foundation for modern individual culture.

Had the early Christians followed the teaching of Jesus in all its fullness there would have been no

necessity for the inculcation of a special doctrine of the inner light. But, from the time when Christianity became external, an authoritative religion with official representatives, the foundations were gradually laid for the age-long conflict between the right of individual thought and the canons of ecclesiastical rulers. Thus a doctrine of the inner light became a necessity, and that which originally had been a natural accompaniment of all religious beginnings, became a prize to be won by utmost skill in evading persecution and the inquisition.

Jesus besought all men to look within where the Father had already provided guidance for all. The ecclesiastical authorities bade all men obey the dictates of venerable creeds and formalities. It became heretical to announce anything new, and thus the life went out of the inner world; and the supreme principle of the inner light was completely obscured, namely, the law that to be true to its guidance one must be ready to break with the past, must constantly grow.

One of the earliest of medieval philosophers to prepare the way for the recovery of the inner authority was Abelard, born in Brittany in 1079, who taught that reason is independent of theology, and is capable not only of explaining theology, but of enouncing doctrines of its own. Arnold of Brescia carried this heresy to Italy, in return for which he won banishment and finally public execution in Rome, in 1155. The humanism of the Renaissance was of incalculable assistance in preparing the way, as its whole tendency was the emphasis of human right, the right to be an individual, to be broadly cultivated, and cherish new thoughts. Montaigne was a thorough individualist, and one might deduce the entire doctrine of the inner light from his essays. Emerson classifies Montaigne as a skeptic, yet his skepticism was really a vindication of the right to think. He doubts external authority only to turn with firm conviction to listen to his own soul.

But it was the religious reformation in Germany which furnished the fullest opportunity for the development of the inner light. The authority of the pope had been discarded, and a new authority had to be substituted. This was ostensibly found in the Bible, yet it was more truly the right of individual reason. Direct personal experience thus became the foundation of religion, and once more religion was a live thing, not a dead husk or shell. Luther believed in the natural man, as opposed to the merely ecclesiastical man. Melancthon supported him by actually enouncing a doctrine of the "natural light." The way was now open for freer individual development, although for many generations it was necessary for philosophers ostensibly to agree with theology while secretly cherishing doctrines too heretical even for Protestants to tolerate. Jean Bodin, a French liberal thinker of this period, wrote a book so heretical that for ages it was known only in manuscript form and was not published until 1841. Yet the heresy which caused the withholding of this book was the simple principle that a Catholic, a Lutheran, a Calvinist, a Jew and a Mohammedan, might meet on a basis of spiritual equality, each one retaining his own faith!

Lord Herbert of Cherbury was a firm believer in the inner voice, and greatly aided the development of religious naturalism in England. Finally, Jacob Boehme rose from the humblest ranks in Germany and developed a complete mystical doctrine on the basis of the soul's inspiration. With him the inner light became a purely spiritual sense, and he seems as free from external authority as the great prophets of old, or the seers of our own time.

The growth of inner individual experience was greatly aided by the growth of science. Here the bondage to be thrown off was not merely the ecclesiastical authority, but the scholastic interpretation of Aristotle, so long the accepted theory of nature. Nicolas of Cusa made a great stride toward

freedom of scientific thought when he declared that all our points of view are relative. The discoveries of Capernicus and Galileo greatly strengthened this position, and the growth of individual thought might have proceeded as triumphantly in Italy as in Germany had it not been for the martyrdom of Giordano Bruno, and the caution in expression of scientific opinions which his fate inspired. Galileo dared not stand by his private thought, but set an example which was followed by many who might otherwise have made a great reputation in natural philosophy. Descartes was cowardly enough to conceal his acceptance of the Capernican astronomy beneath a subterfuge, while he hardly dared to express himself on ethical questions. No one will ever know how great a wealth of knowledge was hidden in the minds of those who dared not express it lest it conflict fatally with the doctrines of the church. Even Hobbes, who thought out a complete system on a materialistic foundation, taught that religion is an affair of the state, and his doctrine is rather a reaction against the liberalism of the Renaissance and the Reformation than a development of free thought. • And Spinoza was persecuted by both Jews and Protestants, even in free Holland.

Every well informed reader knows more or less about the persecutions endured by George Fox and the other Quakers. This brings us to our own country, whither many of the Quakers came. It brings us to Unitarianism in its struggle with orthodoxy, to Emerson and more recent times, when the inner light is the guide of millions of liberal thinking men. The subject is so familiar today that we forget the ages in which men struggled to attain the freedom we now enjoy. To think once more of those ages is to discover what a priceless possession we now enjoy when the inner light is at once the inspiration of an art and of science.

REDEMPTION.

BY MRS. A. A. PEARSON.

[A paper read before the Kansas City Mid-week meeting.]

The prime motives of all the schools of philosophy, the real object of all the different sects of religion, and even the underlying principle of the Society of Psychical Research, is summed up in this one word. The story of the "Prodigal Son" is being enacted every day; if it were not so, there would be no wars, no strife, no inharmony in our national or individual affairs. We wander away from our "Father's house." The "pride of the eye, the lust of the flesh," and we are beginning to discover another influence far more insidious in its nature. I refer to the subtle influence of mind substance dominating from the mentality of those around us. We too often allow ourselves to be drawn under the whirlpool rapids of the world's mental Niagara. Darwin says "we evolve," but it looks very like we revolve, going round and round, sometimes up and sometimes down, sometimes forward and sometimes backward, but always reaching out after our own idea of perfection. This dissatisfaction with our present state is proof to me that "the origin of our species" was perfect Being. That something within us called "natural longing," that disposition to cry out against, indicates better conditions beyond. We catch glimpses of, we reach out after, but we do not always grasp that which is always within our reach, and with some of us, even after we have gotten hold of, but do not hold fast to. There is nothing the mental eye can see that is not ours to possess, if we go after it in the *right way*, and are persistent in our purpose and steadfast in our efforts. The earnest cry of the so-called "fallen race" is but the soul's effort to *get back*. Every tear of sorrow, every sensitive sigh indicates that. But how—ah, "there's the rub," for often our efforts end in disappointment; for, like the

end of the rainbow or the mirage on the desert, the point of satisfaction is just beyond, always a little ahead.

We will never reach that place of *perfect satisfaction* until we are redeemed, re-established, restored, renewed — renewed from center to circumference, just as all other things in nature grow. There is a secret in the method we all must learn. There is a shadow in our pathway through which we all must go. There is a dark chamber in front of the Shekinah where the silence is so profound that its stillness can be felt. Once possessed of that secret, we become invulnerable. To get in that shadow is to be hid with the Almighty. We come to a point in our journey where we see that even the shadows have their blessed purpose, for they come between us and the scorching heat of our mortal passions. They stop us on our downward way; they shut out from our view many undesirable things. In that shadow we first *feel* the omnipresence; in that stillness we hear the voice of conscience; in that silence we commune with the Good.

One single moment spent with Omnipresence will do more to heal our diseases than all the medicine concocted by the apothecary. One real conviction of the Omnipotent Good will do more to dry our tears of sorrow, to calm the troubled waters of strife, than all the human sympathy in the world. One single ecstatic sense of your atonement (at-one-ment) will establish your reconciliation with the Father, will awaken you to the knowledge of your own omniscience. You literally come back to your own, you find the lost trail, you get on the *right track*, because you come over to where you belong, you re-establish your oneness with the source of your being. But there is one thing upon which your success or failure depends — your *will*. Desire prompts, wisdom leads, necessity probes, pushes us on, but willingness alone will let you in. In this attitude of willingness there is a letting-go of that which hinders. Buoyant is the

spirit that is unburdened; lightly run the feet that are unshackled. "Ye shall rise up as on the wings of the eagle, you shall run and not be weary, you shall walk and not faint."

In that willingness we let go of "that which doth so easily beset us"—discontent, anger, worry, envy, jealousy, condemnation, strife. When we are willing to let go, they just drop off. When we let go we overcome, because we come over to the place of *perfect peace*. This is the place of perfect reconciliation, the "holy of holies," the place where we realize that "I and the Father are one," the place where "all power is given in heaven (harmony) and earth (the body-house in which we live)." The emerging of the human will into that of the Divine is the only true repentance,—and the son says, "I will arise and go unto my Father;" until he arrived at that state of mind he was not ready to repent, to retract. Willingness to be what the Good would have us to be is the *baptism of the Spirit*, and after baptism comes illumination. "And the Father seeing the son afar off, ran to meet him." The whole mental, spiritual and physical realm is so full of the essence of good, that all the good in the universe runs to meet the willing soul. The willing mind has dropped the burdens and is released. When the mind is released, the body is an open sesame, ready for the spirit of good to rush in. When the spirit of good finds no obstructions in the body, it takes possession of the heart, and the blood is purified, the desires are ennobled, unwholesome appetites drop off, and the spirit of good quickens the flesh. This is the secret of perfect circulation, elimination and regeneration. When the body is redeemed by the transforming of the mind, then health will be catching, diseases will be unknown. "Then shall this mortal put on immortality, and death be swallowed up in victory."

"Great thoughts like great deeds need no trumpet."

THE MEANING OF THE WORD.

BY MOTHER VIRTUZIA.

[Apropos of the New Thought Federation, whose convention and adequate expression is holding in Chicago, Ill.]

In the beginning was the WORD, and the word was with God, and the word was God. The *same* was in the beginning with God.—John 1:1,2.

There are ever the two extremes manifested in the world. On the one hand there is the effort to express individualism in its highest sense, and, on the other, there is the effort made to annihilate individual growth and unfoldment. Mysticism tends towards the perfection in manifestation of the Divine life of man, while occultism tends towards its usurpation by some outside force or intelligence. One seeks to bring into operation the centre, (Spirit), which is the true life of the individual expression, while the other recognizes man merely as an instrument to be played upon from without.

It is apparent that the movement now before us is to find the pivot which holds these two extremes in balance; and, while in its ranks there is a tendency to unduly exalt the individuality, nevertheless this distinctive movement is, we believe, to adjust and harmonize these extremes, that a true, well-balanced individuality may be the result. Man is here for individual expression and manifestation. It is his only excuse for being. There is nothing ignoble about it. It is grand, sublime. God projected the idea and man is the result. God is not ashamed of man when he expresses perfection. Indeed, it was the voice of God which said, "This is my beloved son, in whom I am well pleased." This is the object of life, the one grand plan of creation.

The stars express their own beauty and glory. They shine by their own individual light, reflect their own inherent properties, each one distinct and apart from every other star; silently retaining aeon after aeon the distinctive features which make one

star a star of the first magnitude and another a star of the thirty-second magnitude. You accept this individual manifestation of the heavenly orbs manifesting the inanimate life. Shall you reject the individualized, personified expression called man, and attribute to that expression everything that is ignoble, false and unworthy, because of the strong individualized expression, because of its distinctive features? Or should you not the better rejoice in the progress made toward a fulfillment of the command, "Be ye perfect, even as your heavenly Father is perfect"? Man is not necessarily seeking vain glory or worship because he is *himself*. He is not necessarily proud and egotistical because he is manifesting, not a borrowed light, but his own individual power and possession. On the other hand, it is only as the true individual, the Divine part of man's nature, comes into activity and expression that the petty things of the self-life pass away and reveal the nobleness, the beauty, the grandeur and power of this man or that woman. Such individualized manifestations of the soul-life are the beacon lights of the world. Their influence extends down the ages of the corridors of time, grow brighter and more enduring as the ages pass away.

The name, the personality, the individualized expression of the lowly Nazarine, can never be confounded with any other being. He stands apart in his own Divine right and light as the embodiment of Unity. "My Father and I are one." No division there. No separateness; just one-ness—the embodied Word. For two thousand years that presence has inspired man to loftier aims and diviner heights, and it is for this age to grasp at the true import and purport of his Divine message, and improve the opportunity for unfoldment along the true line of life, that of embodied consciousness, true oneness.

"Lazarus, come forth," is still the command. Come forth from your sleeping sepulchers, and manifest your light before men that they may see your good

works and glorify your Father which is in heaven. Come forth! Now is the time for man to rise and walk with power in wisdom's ways, fully conscious that he never dies to life and love, thoughts divine, but is eternal as the ray in which the soul must ever shine along the earth or heavenly way.

Learn to love one another's distinctive quality and power, for "if you cannot love your brother whom you have seen, how can you love God whom you have not seen?" Work for the development of the beauty, truth, righteousness and power which abide within the sanctuary of your inner being if you would be set free in Truth, and, as these powers are set free within yourself, so shall you learn to appreciate and love the powers, the jewels of Truth manifested by others. "The wisdom that is from above and within is first pure, then peaceable, easy to be entreated; full of mercy and good fruits; without partiality and without hypocrisy." It is the source of the unchanging Goodness. Seek it.

ROCK OF AGES.

BY SARA LOUISE WELD.

Rock of Ages, strength for me,
All my trust I put in Thee;
Never failing Love Thou art,
Sheltering every human heart;
Refuge from life's stormy sea,
Rest and peace I find in Thee.

Rock of Refuge, strength for me,
All my life I take from Thee;
Leaning on this Rock, the soul
Finds in Love Divine the Whole
Omnipotence. Soon shall be
Thy pure law fulfilled in me.

"Of course, we shall not attain to our ideals all at once. The law of growth must ever exercise its sway; but nevertheless it is possible to do wonders without any further delay, all by the magic wand of concentration."

THE POWER OF LOVE.

M. EVELYN DAVIS.



IF people only knew the bountiful provider, the easy task-master, that love is, the jails and penitentiaries would not be so thronged. If every morning each one would say, "I will take with me *this* morning into the world and its onward crush, just the one weapon, love," he would find the world at his feet, God revealed, and plenty of all good flowing to him from every quarter. If this sweet weapon, love, could be used just for one short hour by all the unions in the country, it would revolutionize the entire labor question, and bring plenty and happiness into each and every home. It would open the purse strings of the money holders, and fill the home of every laborer in the land with radiant sunshine. It would fill every man, woman and child with superb health. It would melt away all hardened conditions. It was only the dear teaching of the Christ that was given, not for a chosen few, but for all. If all would cease struggling and only *love*; love the Good Supreme, the good in everything, and in everybody, refuse to talk of and gloat over the ill things of life, refuse to condemn, but determine to win all through *love*, the desired peace and plenty would come to everyone on God's green earth.

This mighty power of love (unselfish love) in one's consciousness, is a drawing card that cannot fail you. No one can resist the loving one, the sweet smile, the kind act. Cease all self-condemnation and go forth every day, yes, every hour, with this one avowed purpose in your mind, "I will win all through love;" and then let the love fairly shine out all through you, no matter if you have on the commonest of clothing, it will work like magic, and you will be a bright, sweet, pure presence that none can resist. "He who runs may read" such an one.

The battle is yours, and you are a blessing, not only to a few, but to the entire world. Just try this weapon of love; it unlocks all sorts of prison doors, breaks down all walls of oppression, melts away all barriers to success. This is nothing more than good common sense, doing as we would be done by. It is sound philosophy, and the best receipe ever given for overcoming all poverty, sickness, worry, sin and care.

There is a love so deep, so grand, that it cannot be sounded or compassed by the mind of man until he be unfolded into the perfect mind of God. Seek not to confound the use of love with that of personal gain, or selfish satisfaction, but go into the depths of the Christ teachings and from there bring forth the bright jewels that lay hidden to the unsearching mind. Bring forth the bright gems that quiver and dance and scintillate from the depths of true God-consciousness, and beam forth as brilliant rays of love-light that pierce the gloom of every saddened and benighted heart in the universe. Then break forth, each and every soul, in the one grand theme of love, such as was given to the world in the glowing teachings of Christ, and this world of ours shall become so charged with brightness, so illumined, that all the worlds surrounding her shall be attracted to our bright sphere, and the effulgence of the holy presence of love shall be the all-known and widely worshipped God, and attract all the people that inhabit the entire universe of worlds.

This is no mythical teaching. It is the philosophical teachings of Christ, demonstrated by him wherever he went, whenever he spoke. These wondrous words of love are to be brought into daily, hourly, aye, into an abiding state of use, the fruit of which is harmony, freedom, prosperity, wisdom, and pure spirit consciousness, which becomes inevitable in prominence in every seeking soul.

Love was the power which Jesus wielded. Love was the awakening Life presence. Love was and

is the bountiful provider, the all-healing presence, the kingdom of heaven consciousness which his disciples had at times when they came in closest spiritual touch with Christ. Love unfolded peace to the hearts of the sorrowing and opened the eyes of the blind; healed the lepers and cleansed the impure. Almighty, unswerving, unchangable love! Not for glory or renown did Christ wield this mighty power of love. This teaching of love is handed down to us through generations as the greatest, most sacred and most practical teaching ever given to the world. Would it not have been wise to have destroyed the old Mosaic teachings and laws entirely when Christ came teaching such wondrous love, not even holding to these old documents as a matter of history? For do we not even today see the error that fills the minds of the over-zealous Bible reader, those who "believe *every* word in the Bible"? It seems incredible that anyone can make such a random statement, and if it *is* so that they so blindly believe, is it any wonder that on hearing of a murder these same people cry out that the guilty one be hanged? But Christ said, "Father, forgive them for they know not what they do." And again, "*Love* is the fulfilling of the law."

The brightest star in the diadem of the immortals is that which symbolizes the teachings of Christ, is that which comes straight from the fountain of love within each soul, and when a soul is poised in love, untouched by selfish motive, that soul has the power to speak the words of spirit and of life to all creation, and as he speaks, so speaks God; and as God speaks, the universe obeys; and thus man, through the power of love as taught by Christ, has proven that all power is given unto him in heaven and in earth.

"In love immeasurable and boundless I continually dwell; the love which is changeless, unfailing, and will at all times and in all ways sufficient prove."

THE OPTIMISM OF LOVE.

BY I. P. LATHROP.

THERE is nothing so beautiful in this world as the love of the world; the love of a lover for his sweetheart; the love of a mother for her children, and the great love that exists sometimes between friends. Have you realized that it is the optimism in these loves that makes them so beautiful? How ordinary to other people appears this sweetheart, but her lover loves her, not only for the beauty of her character, which she has revealed more freely to him than to any other, but for all the beauty which his own mind possesses, and is able to conceive. Why should it not be glorified love? In proportion to his power to retain the idealistic nature of his love, in that proportion will it endure. What beauty comes to the one so beloved! How her nature struggles to rise to the loftiness and beauty of her lover's ideal. Nothing can be so ennobling.

Then what mother fails to love her children in spite of their faults, and to believe in them, even though they appear incapable to others? What would little children do, if brought up under the pessimism of other mothers in regard to them, instead of by the optimism of their own—the sweet Divine love that “believeth *all* things”?

Right here, let me give a word to mothers.

Although one's natural inclination is to love one's children in spite of all things, and that sustaining love is the necessary support that God has given the mother in order to nourish the child, and protect it from all harm while growing, let me urge a greater *belief* in the child. Believe in the good only that the child possesses, and acknowledge as the only power in his being the Divinity which is a part of Omnipotence, and know that nothing else has control over the child. Do not allow yourself to see or acknowl-

edge his faults. If they seem too much in evidence, consider them only as you would something undesirable in your house. Open the door and let them go out, denying their power to stay in or do any harm. The result, if you do it faithfully, will be as magic, and your child will, with your assistance, build up a character so strengthened by the presence of good that it will not have to be greatly altered when he reaches manhood.

It sometimes happens that faults of children are so believed in, and impressed upon their minds, that it seems so great a struggle in after years as to amount to an entire reconstruction of the mental edifice. That is to be lamented, for, although he may build one of great beauty, life is not long enough to waste half of it unnecessarily. So I urge upon you to try, instead of the old way of telling the child of his faults and the power and danger of them, to tell him of his powerful good, and of the impotence of the faults as compared with it. It is beautiful to see the natural optimism of the child take hold of the idea, and see his little nature brighten into courage as he realizes that he is good after all, and that the bad does not belong to him. I know of nothing more despairing than to feel that the hosts of evil thoughts are a part of one's self, and nothing so inspiring and helpful as to feel that one is God's thought and creation, and, as such, has no darkness inherent in him.

Of one other phase of love I wish to speak.

You have noticed, perhaps, very strange friendships in life. One whom you know to have a beautiful character loves one whom you despise, because of the gravity of his faults, and the love is so great that you are tempted to think that there must be something not all right about the former if he can tolerate the frequent companionship of the latter. Do not think it. The friendship is found on the ground of some spiritual affinity, wherein the nobler one, with most beautiful optimism, loves his

friend in spite of the faults, which are perhaps more painfully evident to him than to others because of his closeness. Nothing could be more noble than the optimism of such a love that persists in thinking no evil, but magnifies the good. In great danger, however, is such a one, if he fails to hold firm, for the faults of the other's personality are like so many snares, and would destroy the beautiful winged faith should it fail to reach above the earth and find its constant resting place in the secret place of the Most High.

Let us not be afraid to respond to anyone who may reach out to us for help. Remember this assurance: "Fear thou not, for I am with thee; be not afraid, for I am thy God. I will strengthen thee, yea, I will help thee, and uphold thee by the right hand of my righteousness."

Get the whine out of your voice or it will stop the growth and development of your body. It will narrow and shrink your mind. It will drive away your friends. It will make you unpopular. Quit your whining. Brace up. Go to work. Be something. Stand for something. Fill your place in the universe. Face about and make something of yourself. There is nothing the matter with you. Just quit whining and go to work.—*Medical Talk*.

There should be no mysticism in truth. Nothing should be left to conjecture. It should have no realm of operation save the present. It should stand in the arena of consciousness stripped of all speculation. It should stand sponsor for its own arguments.—*Dominion*.

"There can be no life or power in man apart from the Spirit. The Holy Spirit gives us all force and power to do. Live the Christ-life if you would know and realize true power and complete happiness."

Bible Lessons

BY C. F.

Lesson 3. January 17.

THE BAPTISM AND TEMPTATION OF JESUS.—Matt.
3:13-4:11.

13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

1. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterwards an hungred.

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread,

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

GOLDEN TEXT—*And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.*
—Matt. 3:17.

In our development of the Higher Self (Jesus) we must exercise spiritual understanding in the use of the powers of the Spiritual plane. When we

have denied and freed ourselves from the limitations of the personality, which is the baptism of John, there descends into consciousness a quickening power, swift, innocent, peaceful — of which the dove is typical. This descent, and opening of the heavens, is not outwardly observed. Jesus alone discerns it; there is also established a unity between the Son and the Father — a consciousness of pleasure and satisfaction follows — “this is my beloved Son in whom I am well pleased.”

In order to have this experience it is not necessary to hear a thundrous voice in the air above us making this proclamation—it is a matter of *consciousness*. When you have acknowledged and given up some error thought, and opened your heart to the Spirit, and affirmed its presence and power, you will have this descent of peace, and the inward pleasure and joy which comes to an obedient child.

But a second movement of mind follows. Every time we open the soul to the Spirit, and receive its baptism, there is a consciousness of added power in every department of being. We are not familiar with this new and untrod realm of forces; the Spirit has driven us into a wilderness where nature is waiting our directive hand to bring forth lavishly. We see all about us opportunities in the material world to make profit, and the personal sense, the devil, suggests that we proceed to do so. But the Spiritual man, with his higher understanding, says, “No, I shall live under a law in which God, the Universal support of Man and Nature, shall supply me through the power of the Word.” Speak words of Truth every day about the wonderful possibilities of your God as a Supply Power, and you will demonstrate this law.

The consciousness of an exalted spiritual understanding lifts one up to the very pinnacle of the temple, and the personality says you are so high in your spiritual perception of the Divine Law that you are not subject to the Natural law—you can right

now, without further experience with these untried forces, do marvellous things to astonish men. But the Higher Understanding says it is not lawful to attempt to do marvellous things before understanding the law—this is tempting or bringing into manifestation the Lord, or Higher Law, before we know how to handle it. We are trusting to angels, or forces outside of ourselves, to guard us and protect us from the results of our ignorance. When we have mastered these inner assumptions of ignorance, and mentally put ourselves in Divine Order, then the thoughts of God, angels, will minister unto us and become our servants.

The “high mountain” to which personality carries us in our spiritual uplift, is the consciousness of power over mortal thoughts in all its earthly avenues in human consciousness. A personality with a strong desire to rule the minds of men, can take advantage of this Spiritual force and through it gradually build up and establish in the world a religious system. Thus personality can be exalted in the name of Spirit, and worldly rulers pay it homage in the name of the Lord. But this is the selfish desire of mortal thought to exalt itself—to claim its rights in the sight of men, and demand their loyalty and allegiance. The one in spiritual understanding says to this tempter, “Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

Lesson 4. January 24.

JESUS REJECTED AT NAZARETH.—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel at the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT— *He came unto his own and his own received him not.*— John 1:11.

Spiritual Man (Jesus) has to demonstrate his divinity. He makes large claims in proclaiming his mission, and produces apparently meager demonstrations. He explains that he is sent to those only who in the sight of a higher power are ready for his ministry. This excites the ridicule of his people, and they reject him. This is a natural attitude of those who look to the without instead of the within.

In our individual development of this higher principle we are apt to belittle its unlimited capacity by measuring it with what we have accomplished. This is no criterion. A thousand mortal ideas of incapacity may cumber our brains, and prevent the action of this Mighty One who has all power. Instead of ridiculing his claims, and in our ignorance rejecting him, we should seek in all ways to make our minds receptive to the larger ideas which he represents. The first step in this direction is to read out

of the Book of Law the prophetic description of the work which this Christ is to accomplish, and apply it to ourselves. This is what Jesus is described as doing, then he "sat down"—he rested his case in this statement of universal truth.

Whoever can see the spiritual truth of the character of man is ready to take this stand and affirm, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." Whoever makes these statements, with a sincere desire to carry them out, will be inspired by the Spirit, and the ministry through him be finally accomplished.

But this ministry to the masses is to be preceded by an individual preparation. "Physician, heal thyself." The words of the Scripture were "graciously" received when applied in a general sense, but when the matter of personal reform is suggested it is found that a prophet is not acceptable in his own country.

It is not necessary that a teacher or healer be perfectly wise and whole himself in order to instruct and heal others, but there must be that progressive state of mind that is day by day "overcoming." If you have done some of the works you have fulfilled the law. There were many widows in Israel in the days of Elijah, but he was sent to but one, and many lepers in the time of Elisha, but Naaman only was healed. The world is full of religious instructors who are in the dark themselves, and are making but little effort to get into the light. These are the "blind leaders of the blind." Whoever is in this blind state will find the light by daily affirming the "gracious words which proceedeth out of his mouth." Remember these words are true of the Man Universal, which we everyone are in Spirit.

To have a conscious realization of what we are, we have only to make an acknowledgment of the truth about ourselves. Some people think that when they have once in a lifetime done this, and had a visitation of the Spirit, or "religious experience," that it should suffice for all time, and they rest their case in that memory. But we know that what has been done once may be done again under like conditions, hence one can repeat again and again every spiritual experience and with each repetition it will become easier and more abiding until finally it is our normal condition. Then let us daily affirm, "The Spirit of the Lord is upon me," etc.

Lesson 5. January 31.

JESUS CALLS FOUR DISCIPLES.— Luke 5:1-11.

1. And it came to pass, that, as the people pressed upon him, to hear the word of God, he stood by the lake of Gennesaret.
2. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets,
3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.
4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
6. And when they had this done, they enclosed a great multitude of fishes: and their net brake.
7. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
8. And when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
11. And when they had brought their ships to land, they forsook all, and followed him.

GOLDEN TEXT — *If ye continue in my word then are ye my disciples.*— John 8:31.

We neither affirm nor deny the historical truth of the New Testament. The leading incidents probably took place, but that it is intended to be accurate in

historical detail in questionable. Even sticklers for the historical theory are nonplussed at certain passages that cannot be interpreted other than allegorical; notably lesson three, in which is represented a conversation between Jesus and an "adversary." It is stated this took place in the wilderness, and there was no one present save Jesus and this "adversary." The question naturally presents itself, Who reported the conversation? Also, where is there a mountain from which may be seen "all the kingdoms of the world, and the glory of them"? Where in the wilderness was the temple upon which Jesus was seated by this adversary? The allegory is quite evident here, and, if here, why not elsewhere? Mystics who claim to know the origin of these writings, which are obscure in church history, tell us that they were written long after Jesus lived and taught. That the leading incidents actually took place, and were used as a basis for the history of the processes that work out in the soul's regeneration in everyone. Read according to the letter, the historical narrative seems complete, but let one enter into the spiritual consciousness and the page is transformed into a description of just what is taking place in the daily experience of one who is striving to overcome "the world, the flesh and the devil."

Then the true interpretation of the lesson today is that Jesus did not actually meet three men on the lake shore and command them to follow him as his disciples, causing them to leave their occupation and families and travel about the country with him, but in a certain stage of soul travel we become conscious of characteristics in ourselves which these men represent.

Every Hebrew name has a meaning. Simon is one who *hears* and *obeys*. This evidently refers to that faculty of man that receives and obeys spiritual inspiration. This requires cultivation and discipline before it can be relied upon as a safe guide.

This faculty that *hears* and *obeys* is not interested

in spiritual things — its attention is engrossed in the outer world, and it knows nothing about the inner sources of power. The boat represents the human limitations in which it has been wont to exercise itself. The Higher Consciousness enters this boat and affirms the truths of Being to all the assembled thoughts. "He taught the multitudes out of the boat." Personal effort has toiled all night—in the the darkness of sense perception—and took nothing. But when Spirit enters and commands, "Launch out into the deep," there is "a great multitude of fishes." This breaking away from the shore of personal limitations and enlarging the capacity of a faculty by mental boldness, is one of the very first and most important steps into that larger capacity which the soul is about to enjoy. We must have a greater confidence in our ability as the child of the Mighty One, and put it to the test in doing things. Millions of competent people are today washing empty nets, because they do not know about this Higher Self right at hand, willing and ready to show them how to launch out into the deep, and fill the net of desire to the point of breaking.

When the personality is first made cognizant of the tremendous increase of results in its efforts through obeying the Spirit, it is stricken with its own inadequacy, and, like Simon Peter, confesses itself a sinner, or one who falls short.

James and John, the brothers who are "partners with Simon," are Understanding and Love, necessary co-operators with Simon Peter, the impetuous one. They are sons of Zebedee, the Abundant One, meaning God.

Lesson 6. February 7.

A SABBATH IN CAPERNAUM.— Mark 1:21-34.

21. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23. And there was one in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commanded he even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick, of divers diseases and cast out many devils; and suffered not the devils to speak, because they knew him.

GOLDEN TEXT — *He laid His hands on every one of them and healed them.* — Luke 4:40.

To enter a synagogue and teach is the symbology for a state of Spiritual meditation where the light of understanding is shed abroad in consciousness spontaneously.

Capernaum means *village of comfort or consolation*. It refers to that inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness, a healing virtue pours out of the soul that reduces all discord to harmony. It is this great soul compassion and yearning to help humanity out of its errors that makes the so-called "natural healer." There is a fixed harmony and health in the well-balanced soul, and when we have in meditation or prayer quickened it there goes forth an energy that brings all other souls it touches to its standard. Just as a strong magnet magnetizes all other magnets, so the soul charged with the realization of Spiritual perfection sets to vibrating every particle of substance it

touches in harmony with its perception. Thus "health is catching," because it is natural and rational to the soul in divine harmony, and the sick one is quickly restored when this innate perfection is perceived.

The Spirit teaches with "authority, and not as the scribes." The scribes represent the thoughts that come to us from other personalities or books. They are from the outside, while the Spirit inspires from within. When the Spirit speaks there is no quoting of anyone as authority—the Truth itself is authority and it bows to no human exponent.

"A man with an unclean spirit" is a fixed state of mind in which the thought of impurity is dominant. The wrong use of a function is followed by a separation of it from the harmony of nature and the making of a law of use based on mortal thought desires. This is notably true of the sex function in the present race mentality—it has been diverted from its right relation and a false sensation set up that in its cross-currents breeds a horde of impurities, which are pictured forth as bodily diseases. These "unclean thoughts" must first be cast out. In right relation there is nothing unclean or impure in this "temple of God," and in order to see it as it is in Spirit we must cast out this demon of impurity.

The rebuking word of the Spiritual realization must be sent right into the midst of this unclean thought—we must "command" the falsity to come out into the light where it may be dealt with. In this uncovering of error we have to be very candid and fearless. If you are sensitive and touchy about your sins, you will find it necessary to deny *personality* in the sinful thought. It has formed itself into a person and taken on a certain identity that has to be destroyed. It is this that talks back to the Higher Self, saying "Art thou come to destroy us?"

When this personal identity of a false sense is shattered by the realization of Truth there is often a severe cemicalization—"the unclean spirit tearing

him and crying with a loud voice." Don't be alarmed at this show of violence; a great transformation is going on in body that will allow a new state of mind. Galilee means activity, and when the lusts of the flesh have been routed there is everywhere, in all parts of the man, "a report" or consciousness of the Spirit.

The fever of Simon Peter's wife's mother indicates a confused state of mind reflected from outside conditions. This is of a negative character and needs to be "lifted up" by the hand, or word of power, of the *I am*.

"And at even, when the sun did set," means that at the conclusion of your meditation or self-treatment you are to make a general denial of all your mortal beliefs of error — "they brought unto him all that were sick with divers diseases." You are not in this sweeping denial to allow any argument — "he suffered not the devils to speak," but with a strong affirmation of the universal power and understanding ("they knew him") of the Truth, end your period of silence.

Lesson 7. February 14.

JESUS FORGIVES SINS.—Mark 2:1-12.

1. And again he entered into Capernaum after some days; and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in their hearts?

7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sin, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

GOLDEN TEXT— *The Son of man hath power on earth to forgive sins.*— Mark 2:10.

Capernaum is another name for the Divine Order of Nature. There is in Divine Mind a perfect Body Idea, which is the foundation of the physical organism. Man projects this Divine Idea into visibility just in proportion to his ability to recognize and affirm its potentialities. These potentialities are ideas that have to do with form, such as substance, shape, life, love, unity. The higher range of ideas does not necessarily enter into this realm in its natural state. We see this plane of consciousness manifesting in all bodies as a healing and perpetuating force—it brings together sundered parts and pours over them the healing balm of mother love. It is our Mother Nature at work, and the esoteric meaning of Capernaum, *comfort, consolation*, truly expresses its prevailing characteristics. It is universal in its healing, and pours its comforting balm as freely on the wound of a tree or an animal as on that inflicted on the body of man. It stitches with deft hands of invisibility the gaping wounds made by ignorance and violence, and fills up the waste places with its pure white substance, so that a scar is often prominent because the Holy Mother, or Mother of wholeness, has used brand new material to patch up the body that mortal thought had polluted through false thinking.

The centre of consciousness from which this Divine Natural Body projects itself is the navel, and our bodies are connected with the Universal Mother on the psychical plane in manner similar to the connection of the child with the physical mother before birth. The navel is the inlet and outlet of a life-flow centering in the small of the back, which governs the

capacity of the body to express strength, vigor, activity. Job refers to this in 40:16, "Lo now, his strength is in his loins, and his force is in the navel of his belly."

This lesson is to show the student how to quicken the inactive or paralyzed life force at this centre and restore it to Divine Order. Whenever the I AM, or Individual Identity of every man, which is called the Son of Man in the New Testament, locates its thought, there is at once an increase of action in those parts. You can warm your feet by throwing your thought into them and affirming that they are warm, that they fairly glow with vitality and life. In this way the strength and vital force of the organism can be restored to Divine Order through concentrating the attention in the navel and opening a current into the back. When this is done there is a great pressure of thoughts desiring the fructifying of the Spirit—"many were gathered together—there was no room to receive them." The consciousness has to be enlarged and spiritualized at this point, hence the necessity of "preaching the word," or declaring the truth of Being, which is, that your body is not material nor physical, but spiritual in shape, in substance and in life.

In treating the body at this centre there is borne in upon you from every side ("borne of four") the conviction that the natural life force is inactive—this is the "paralyzed one" whom you are to heal. But the pressure of mortal belief in materiality and inactivity is so great that you find no point of contact, and you have to make connection with the Universal Mind through the Wisdom Centre in the very crown of the head. When you have "uncovered" this "roof," and let down the sick one, there is a realization of forgiveness, or giving up some sin or falling short. The most prevalent sin that produces this inactivity in back and bowels is the mortal thought belief that life is variable—that it goes and comes—that strength is not omnipotent; that it is possible

for man, the spiritual Son of Omnipotent Spirit, to become exhausted and weak and lose his natural vigor. These are the "sins" that are forgiven by man in Spiritual Understanding.

But you will find within your consciousness the Scribes and Pharisees, those old materialists and ritualists, who look upon the assumption of Spiritual power by man as "sacriligious," and they will retard your work unless you clearly see that sin and sickness are really identical. Metaphysicians usually hold that sin is the cause of sickness. This as a rule is true, but not always. Men in pain sometimes swear, and when the pain is removed they stop. So in dealing with this physical inactivity in your body, you speak the healing Word to both the sinner and the substance.

RECIPE FOR PEACE.

Take a full, long breath of God's pure and wondrous air;
 Then of any anxious thoughts or fears, my friend, beware;
 Just still your heart and mind, and without trying, sink to rest;
 And know that One who loves you will do what He sees best.

Then think of fields, of flowers, of scented new-mown hay,
 Of happy hearts that joy impart, and rills that sing all day;
 Of happy little children playing, without a thought of fear,
 Of One who rules the universe, and whispers, "I am here."

Next in your heart hear music of breeze in pine or oak,
 And for mankind and nature an extra joy invoke.
 Then let all notes of music grow faint and fainter, till
 The peace that passeth knowledge your soul and mind doth fill.

— J. G. S.

Disease has no power except that which the patient confers upon it by believing in it. It is a mental mistake which records itself in his body; his body being of the same mental substance as his brain or thought; being also negative to his thought, shows forth what he believes, whether his belief is true or false.— H. W. POST.

MY CHRISTMAS GREETING.

BY WILLIAM C. GIBBONS.

The supreme prayer of my heart is, not to be learned, rich, famous, powerful, or 'good,' but to be radiant.

I desire to radiate health, courage, cheerfulness and good-will.

I wish to live without hate, whim, jealousy, envy or fear.

I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected, yet ready to say I do know—to meet all men on an absolute equality—to face any obstacle, and meet every difficulty unabashed and unafraid.

I wish others to live their lives, too—up to their highest, fullest and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people, I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference and suggestion rather than by injunction and dictation.

Let me radiate love, as the rose radiates its perfume, as the sun paints its color.

That is to say, I desire to be radiant—to radiate life.

UNIVERSAL FREEDOM.

To enjoy without possessing.

To see without coveting.

To have without holding.

To be without seeming.

In short—to be myself, without desiring: knowing that all that is, is for me, for my pleasure and the satisfaction of my immortal soul.

To say—"I am monarch of all I survey,

My right there is none to dispute."

To be generous hearted.

What I see others may see also; what I enjoy others may share also on equal terms with myself.

[The above came on a "Christmas Greeting" card from our perennial brother, and it rejoices us to pass it along.—ED.]



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

January 20th to February 20th.

“The spirit of the Lord is upon me.”

Noon Thought.

(Held daily at 12 M.)

“He hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

“When the Spirit of Truth has come, he will lead you into all truth.” Let it be known that the Spirit of Truth is the inspirer of the Unity work. We have put aside personality, and set up in the Holy place the Spirit of Truth. It is shown to us that the “abomination of desolation” is personality. The temple must be freed of this man of limitations and the great Man of the Universe put in his place. With Jesus we proclaim day and night, “It is not I, but the Father within me, he doeth the work.”

To make the God-Ideal our own ideal, to understand that we can actualize this ideal, bring it forth as ourselves, and how to do the work necessary to this end, is to say with David, “I have set the Lord always before me: because he is at my right hand I shall not be moved.”—*The Exodus*.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, Wednesday, November 18th, at 10:00 A. M. instead of the afternoon. It was a meeting long to be remembered, for we had the privilege of listening to our friends from Kansas City and others. The service began with singing, "Joy to the World," followed by the silence in which was held these thoughts: "The very substance is now formed in me," and, "I see myself in the glorified body of Christ."

The leader, Mrs. Walker, after ably expounding her subject, which was "The Christ Within," gave the rest of the time to our friends, who filled it with much pleasure and profit to all present.

Mrs. Lucy Walker: In the first place I wish to say a few words about the Bible as an authority. It is not one, because it has been accepted as such by many creeds and people; every creed and every sect has found in it something of which it has need as an authority for its particular view, and the reason for this is that each one sees through his own glass and from its own standpoint. If the Bible is an authority at all, it is because the truth is there, and shines through in spite of creed or sect.

There are many bibles: The Chinese have one, the Persians have one, the Mohammedans have one, etc., each and every one of which is accepted by its own nation as the Word of God. A word, in order to become known, must be either spoken or written, and, therefore, as man is the only speaking or writing medium, it must be spoken or written by man. Now all things that come through an agent or medium are apt to partake somewhat of the character of that agent or medium. Water coming through lead pipes or sand, may bring some lead or sand with

it, even though it may be only a tiny bit, and if we want it clear and untainted we must filter it. Light coming through blue glass, is tinged with blue; coming through a rose-colored one, is rose color. The Bible, as the Word of God, came to us through the agency of man, and therefore is somewhat imbued with the character of the men through which it came. Jeremiah's prophecies are nearly all of dire distress and dismal calamities, and I used to say that I thought he had the dyspepsia; but on the other hand, the book of John is filled with love and joy, and gives one a sense of comfort and peace.

So, if we want the Truth clear and unadulterated, we must divest it of any characteristics of the person through whom it comes. We must filter the water if we cannot drink from the fountain-head. We must wash the glass in our windows and "let the sunshine in," or better still, we can do as Daniel did, and have our windows "open towards Jerusalem." Now remember what I said about the medium, and, as I am at this time acting as a medium, divest what I say of any characteristic of personality and receive only the Truth that may come through, and if there is anything in it that helps you, it is because it is for you; if none of it appeals to you, then somewhere else you will find it, for *Truth is for all*, and is somewhere to be found. I only give what comes to me.

What is the Christ? The Son of God. What is God? God is Father, Source, Substance, Center, Circumference, Beginning and End, the Divine Whole. If an orange is cut in pieces each one of those pieces, no matter how small, is orange; not *the* orange, nor *an* orange, but still orange. The water that comes into our houses from the lake is water, and lake water, but not *the* lake; and notwithstanding the thousands of gallons drawn daily from it, it seems never to diminish, for it has a hidden source of supply. So God, how ever many parts He may seem to be divided into, or whatever the number

or form of His manifestations, is never diminished, because He is Himself the Source of supply as well as the manifestation. And every part or manifestation is God in quality but not in quantity, for He is the Divine and complete Whole, and no fraction was ever equal to the whole; neither was any whole ever complete without every individual fraction. Right here, it seems to me, is where so many go astray, and because they do not have a proper understanding, or do not use it if they have it. Jesus, "who being in the form of God, thought it no robbery to be equal with God." (Phil. 2:6). And he said, "I and my Father are one;" he did not say, I am one and my Father is one, but acknowledged that it took both to make one. We can say, if we wish to make such a statement, "I am God in quality, but not in quantity." I AM, in capitals, is the name of God as a complete whole. I am, in small type, is the name of each and every fraction, however small; it is the hidden source of supply; it is the leaven that "leaveneth the whole lump;" it is the well-spring of life; it is the Divine atom, which has always been present, but is only beginning to be widely recognized; it is the Redeemer and Saviour of earth and man; it is the Christ within.

We call this the New Thought, but it is new only as it comes for the first time to each individual consciousness. There never has been a time when it was not known. God has never left Himself without a witness and He never will. The Christ within is now being more generally and fully recognized, but it is the one Truth which is eternally "the same yesterday, today, and forever," that which "was from the beginning, is now, and ever shall be." Some of those Bible writers not only know this Truth, but made it as plain as they were able. Paul says, "Even the majesty which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you*, the hope of glory."

It is the only hope we have, it is within, but must be brought forth by our own efforts. Jesus said, "To this end was I born, and for this came I into the world, that I should bear witness unto the truth." This is "the only Begotten Son" which declares the Father—the Truth of our being manifested. "Christ who is our life." (Col. 3:4.) "Beloved, *now* are we the sons of God." (I. John 3:2.) "Because that which may be known of him is manifest in them." (Rom. 1:19.) "I am the resurrection and the life." (Ps. 36:9.) Then let us each one drink at the fountain itself. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13). We have denied the spiritual, calling ourselves "miserable sinners" and "worms of the dust;" we have believed that the physical was the "I am," thus making of our bodies vessels of clay, "broken cisterns." Then, later on, we have denied the physical, which is the Jesus, or material representative of the spiritual, hence our failure to demonstrate perfectly. Our salvation lies in bringing the two, the spiritual and material, into perfect harmony, the at-one-ment, the Jesus Christ, our Lord, or Law of Right-use-ness. And in this connection are words which have a deeper meaning than ever before, because now we have the key which unlocks many a mystery. "The Lord (Law) is my light and my salvation." (Ps. 27:1.) "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy." (Zeph. 3:17.) "And I heard a great voice out of heaven (which is within) saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3.) Jesus said, "If any man thirst (desire knowledge), let him come unto me (the Christ within) and drink." "He that believeth on me (the Christ within), out of his belly (or very center) shall flow rivers of living

water (streams of knowledge and wisdom that shall give eternal life)." "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him." (John 12:16.) Neither have we, his disciples, understood at first, but now after centuries of belief in the letter of the law only, we are beginning to have glimpses of the Spirit, and its true inner meaning, and instead of disputing over the meaning of this or that statement or prophecy, or discarding the Bible entirely, let us study it with our inner eyes open, and let us see to it that Jesus (the physical representation of the spiritual) is glorified, not as God, but as His representative. Then shall the Holy Ghost be given, and we shall not "see through a glass darkly, but face to face," and shall "know even as also I am known." Then shall we see the "beauty of the Lord (Law) and enquire in his temple." (Ps. 27:4.) "For the temple of God (the body) is holy, which temple ye are." (I. Cor. 3:17.) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.) "He that hath an ear, let him hear what the Spirit (the Christ within) saith unto the churches" (the temples of God), "which temples ye are."

Mr. Charles Fillmore, Kansas City, Mo.: "I feel at home here, for the Spirit within me responds to you. Your subject, "The Christ Within," appeals to me as one of vital interest to all. What is meant by the Christ has been a deep question all down the ages. We have all followed the same tendency of mistaking man for Principle, but as we get into closer touch with Principle we find that we are the Christ; the Christ is the real man, the perfect one, that which is dominant in our being, the ideal. The realization of this does not mean that necessarily it must be formed in the body; if we get our ideas formed we shall manifest. It is a mental process. Take the abstract and bring it home to the consciousness, bringing substance

out of abstraction; this is the very foundation. We often lose sight of the balancing between the visible and the invisible. First, be reconciled, or make peace with your brothers then carry out the real life in your lives, and the Christ shall be formed in you. Your hope of glory, the living Christ, not dead Jesus; there is no vitality in that, we want a living Christ. We know that the Christ is to be manifested in ourselves. God must be demonstrated by us, for all power is given unto us. The substance of Christ is formed in us through thoughts, words and acts.

We should try not to get one-sided. Let us take it all in—be broad, see good in everyone and in everything. Be charitable with others and you will be with yourself. All power is given unto me through Christ. We are coming out of the chrysalis into full-winged beings, but we can demonstrate only by the realization of the One Power and Substance. Never let a doubt creep in. Let it not be said to you, as Jesus said to Peter, "O ye of little faith." If you fall down, pick yourself up. Let us be true to the highest, for it is given to us to demonstrate the Christ within.

Col. O. C. Sabin, Washington, D. C.: This Jesus Christ thought is much to me. It is the power we must develop; we must know as the Infinite knows, broadening out the God within us until we finally shall walk continually with God Almighty.

We have always read your proceedings, and have always felt that you sent out God's Truth. By the fruit of the tree you shall know the tree. There are six millions New Thought people, but they have been too much disjointed to be effective. You have overcome this in Chicago. In Washington everyone seems to have his own following. Although we have 2,200 students there is not that cohesion which is desirable. I have trusted in God to lead me in this work, and I feel the time will come when we shall all be under the same tent, with the same captain, having the same end in view. May God bless you, and give

you all more wisdom and understanding until we shall all develop the power to consciously walk with God.

Mrs. Myrtle Fillmore, Kansas City, Mo.: I cannot express my pleasure in being with you. There is one thing about these fractions of which we have heard — we are all reduced to a common denominator. The denominator shows the name of the number of parts, while the numerator gives the number of parts. We are the substance, the thing itself; we are all fitted together, working for the prize of the high calling of God in Christ. We have not all expressed the numerator (Christ) fully, but as we realize our common denominator we shall bring forth the numerator by living intelligence, love and wisdom. When we fully realize the presence of the substance there will be no more waste places. Wednesday seems to be a day set apart by us all; you are united with our band at home, we are all one. By and by we shall be no longer a fraction, but attain unto the fullness of the stature of a man in Christ Jesus.

Dr. Lucas, Denver, Colo.: Chicago Truth Students, Denver sends you greeting; from my soul, I desire to thank you for the love and welcome shown me. Years ago I used to feel it was imperative to have a knowledge of the subject if I spoke to an audience, but now in the New Thought everyone can speak. The Christ Within, I will speak from the physical side of the subject, as much have been said of the spiritual. About 2,000 years ago the man Jesus was born. The Christ came into manifestation through him. He gathered twelve men around him, and lived a very different life from any other teacher. They taught law. Jesus Christ taught love. He talked in parables. We judge people not by what they have done, but by what they have not done. Jesus taught we should love our neighbor as ourselves, but now you say, love yourself first, then you will love your neighbor. This is not egotism, but egoism. Self-manifestation is the first law. Christ carried the twelve men he had chosen with him to the last.

supper, and they acted like wild men, and he was crucified. Why? They tell us he died to save sinners, but we know we must save ourselves. "Come to Jesus," has been the call for 2,000 years, and thousands of religions have grown out of it, yet we look and see poverty and distress on one side, and magnificent churches on the other. We must come into an awakening of the Christ within. The proper study of mankind is man. Every second we must express the Christ. The realization that we have a power ourselves, and holding in mind the thought of unity and oneness of life, must bring forth the ideal, the Christ which is within. Every atom in the universe expresses God, and must vibrate love. What a consolation in this thought! Let us all come into a realization of the oneness of the manifestation of the living Christ.

Mr. Chas. E. Prather, Kansas City, Mo.: I have not heard the full discussion, but it does me good to greet you. I was brought up a Methodist, was the son of a Methodist minister, but from my earliest recollections I could not accept its teachings. Having the desire to do and be right, I went along doing the the best I could, but I had no satisfaction until I found a source of inspiration and satisfaction from the Spirit within me, which was my God. I had been worshipping a God without. I had always been told that Jesus died for me, but I found that Jesus was the manifestation of the Christ; that in him, as in us, was the Spirit of Christ. This Christ within makes us the possessor of all power. I must recognize my possibilities, my sonship; when I do then I will bring forth the manifested Christ. Jesus was the type-man. He did n't do much until he called his twelve apostles. Our Christ must call our twelve apostles. We must take John, which is love; and Peter, faith, for upon this rock I will build my church; Andrew, or strength; Philip, power—we must take all the apostles, even Judas Iscariot, which is acquisitiveness. Judas prostituted his high faculty, and fel

short of the mark. Instead of worshipping the Christ without, let us worship the indwelling Christ, for all is an unfoldment from within out, and the Christ life comes the same way.

Mrs. Jennie H. Croft, Kansas City, Mo.: Looking out in the world we see fractions who have forgotten they were ever united in one. In all walks of life we see those who are aiming for something better, and in all it is the same Spirit, the same Christ seeking expression in various ways. We see all these fractions seeking for satisfaction because of the Christ within pushing them all toward the whole. We are coming into the soul quality, we are adding to the first fraction; if we were one-third now we are two-thirds; we are taking a higher conception, and in this greater purity of thought the Christ is being formed. Being pushed by the force within us, we get more and more light, and the Spirit is being made manifest in our lives, for the Christ is born of conscious thought. We have the plane of the senses, the mental and spiritual planes, which make the whole, and out of this substance is the Christ born. We cannot do without the last third, the spiritual, We have the living Christ within, and we live the Christ without. I in thee and thou in me, a perfect unity—that one we are. We may be separated in many parts, but we are still of the one substance. We must come into a consciousness of the Christ within and the Christ without.

Mrs. Vivian A. Leeman, Holton, Kan.: For six years I have had no need of books, but when UNITY comes I turn over the pages for the report of the Truth Students, and I give it to my patients who are in need of practical help, and I tell them to read it, for it is what they want. You have various ways of presenting one subject. At home we have to carry it through on one line, as I am the one spokesman. In realizing that the Father and I are one, I feel that I come into unity with every living soul, with those manifesting in all forms from the lowest to the

highest. Perfect peace comes from realizing that we are all held by the Infinite One; that we are not living ourselves, but are lived. "Why are some so easily made happy?" I have been asked, and the questioner continued, "I have worked for it, but I gain only criticism, and feel that I am not appreciated." I answered, "You will never find love until you stop seeking for others to love and appreciate you, for love simply *is*. Enter into your own being, and when you are conscious that you are in God, shut the door, then you will no more desire, only realize." If I am given to any speciality, it is just this, gain selflessness. We must come into a knowledge of the self that means egoism. In coming into personal contact with you I do not find anything more than I had before, for there is no separation. In unity we dwell, not occasionally but all the time, for love flows unceasingly. The essential knowledge is to know the one power, which is the Christ. Praise the Lord, O my soul. He gives the purest of pure thoughts, He is the I AM, His glory is mine.

The healing service followed, Mrs. Bessie P. Umstot taking charge of it, and giving the following treatment to those present and to the absent whose names were read: "We as souls exist for a purpose. What we call time is simply the process of self-recognition, or a God-given opportunity for finding the Christ in ourselves. The created of God antedates time, but the begotten of the Father is the result of existence. Between the Lord and the Christ lies the Jesus, or plane of shapes and the world of experience, which we are to overcome. We are the sent of God, and for this came we into the world, to make actual the ideal, to bring forth that which is hidden. Let us now uncover the Christ in these souls who have asked for help, by speaking to them silently the truth of their being. Let us hold them in the White Light of His Presence and affirm, 'Now are you made whole through the Christ within.'"

—SARA LOUISE WELD, Secretary *pro tem*.

MEETING OF DECEMBER 2D.

Mr. Cassius A. Shafer presiding. Subject: "Man."

For the Silence these words were held: "Arise, shine, for thy light has come." "I am the light of the world."

Mr Shafer: It is wise always to obey any command that comes to us. When the Spirit of Truth wants to speak through us we must let it. Real Man is not the physiological creature we cut and slash and dissect. We have been studying body and calling it Man. All its analysis is elusive, because we do not find man in the body, and yet soul, intelligent activity, is within, though not limited to the body. Here and there many are telling us what Man is. Correct reasoning brings correct conclusions. We begin to reason with the Creator, God; not a personal God, but the Cause, and we find it is Mind. Nothing could create Mind, because it means Life, Intelligence, Love, Substance, and all that is included in creative energy, that which is without beginning or end, wholly formless. Man is the ideal of Divine Mind, the expression of itself to itself, brought into recognition of itself; always in Mind, waiting to manifest through visible form as the Christ consciousness perceives the perfect relation between the two, God and Man. The men we see everywhere are not perfect, because perfectness of ideal Man is not perceived and manifested. Every problem in mathematics is capable of demonstration, but not all have been demonstrated. Everyone who says, "I," speaks of that which is essentially and potentially perfect, but he is not manifesting all its capabilities. Nothing exists outside of Mind. We create a mental ideal and love it. When we cease to love it, then, for us, it has passed from our mental world. Knowing something of God as Perfection in every sense, as Freedom, Wisdom, Strength, etc., we begin to try to manifest the qualities we recognize as of necessity belonging to the created of God, because of the law which obtains universally. "Like produces like."

Hence Man must be like God. Past ideals were imperfect, and we have manifested accordingly. In the human body is recorded every quality of past thinking. Reformation begins with changing thoughts. All the centers in consciousness, from the water of negative thinking and speaking to the wine of positive thinking, should be like the Ideal which is the Son of God. All modes of motion in Divine Mind, Love, Harmony, etc., are spiritual and not physical, and must be changed in consciousness from one to the other, as we put ourselves in right relation to the Spirit of Truth, in order to let it speak through us.

Mrs. Harriet Pool: Because of the infinite variety in God, no two individual souls see Truth from the same standpoint. Whenever a subject is suggested so vast as the one under discussion at present, I am always admonished, mentally, to preface my remarks in some such way as this: Because God is infinite in variety, no two living souls, in their progress through existence, can possibly see exactly from the same viewpoint, so that while each may see Truth, no one sees all the Truth, and, while perfect liberty of speech is granted from this platform, license for antagonistic debate is not for one moment tolerated. Man is as vast and limitless as God. God is Creator, and created Man in His own image and after His own likeness, therefore man must be like God in all respects. God *is* the beginning, and Man is *in* the beginning. God is the Source. Man is God manifesting. Two words are used in the different teaching which must be carefully used in order that hearers may not be misled. The words are, "identical" and "distinct." There are those who say God and Man are identical, while others object to this use of the term. Now, let us pause and investigate before passing judgment. At the present moment I have two friends with identically the same wall paper on the walls of their rooms that I have on one of mine. In three separate rooms, in three separate houses, on three separate streets, all at the very same time have identically the same wall paper; in that sense they are identical, but they are not all merged into one, they are distinct rooms. God and man are in substance the same. There is only one substance, yet each has his own office. God created Man. Man evolves the Christ within, and because originally Man was *in* the beginning, by deducing and inducing, we come out

from the beginning, that is God only, and return to that same source where it is again God only. So while there is distinction in the office of God and Man, they cannot be separate, because you can make things distinct from each other only when they have outline and shape. Neither God nor Man has outline or shape. Both are invisible. The painter first conceives his picture in his own mentality before he puts it on the canvas. Mankind (physical man) is the canvas upon which the Artist, God, brings forth His concept, or ideal Man. While there is a distinction between the Artist and His idea, they never become distinct, because that would convey an idea of separation, and by making too great an effort to show God and Man distinct, there is danger of building as high a wall of partition between God and Man as ever was constructed by the old mistaken idea of a personal God. God and Man can never become distinct in the sense of separation, but there will always be distinction in their office—God creates, Man is created.

Prof. Alanshaw: From the metaphysical standpoint, we know Man and men better than men know themselves, but we know they will know sometime. We mistake when we look upon Jesus the Christ as far away from the human race, instead of the representative of the race. Through metaphysical help we find ourselves not only Lord of circumstances, but able to create them to suit our needs. Knowledge of God is essential to knowledge of Man, and *vice versa*. Jesus said to the women of Samaria, "The time is coming, and now is." In Mind there is neither time nor space, only eternal now. Let us distinguish between "I" perfect Man, and I AM, or consciousness. Man has never been anything but spiritual and perfect, at-one with its Creator, but we, as souls, were dead to all knowledge of it until the living Christ consciousness raised us, one by one, from the dead to the perception and realization of the real truth of our being, which distinguishes between body and that which uses it.

Mrs. Larramore, of Battle Creek, Mich., spoke of the work she is doing with mothers and teachers, instructing them in the method of suggestion, holding each child in the ideal of himself, individualizing himself in the subjective, as cannot be done at once in the objective.

Healing services conducted by Mr. Shafer.

—MARY LYMAN SLONAKER, Sec'y.

EXTRACTS FROM LETTERS.

NEW YORK.

DEAR UNITY—In your October issue you have unjustly criticised a great and learned man, and owing to the world-wide circulation of UNITY, the esteem in which it is held by the many readers who, like myself, make it their spiritual text-book, I am constrained in justice to you, your admirers, and the subject of your criticism, to call your attention to this matter and trust you will appreciate that my motive is in the kindest spirit to all. I refer to the article sent you by J. Duke Murray, which appeared in the *New York American*. I was present and heard Rev. Mr. Morgan deliver the sermon from which this extract is taken, and upon reading it in the paper on the following day, noticed the fidelity with which his words were quoted, but also took occasion to deprecate the injustice done by the reporter in not giving Mr. Morgan's answer to this his hypothetical statement of interrogation: and the only reason I can offer is that he did not hear it. For it were not possible for human soul to sit through the succeeding thirty minutes of reverant and inspiring eloquence without feeling and knowing that in the heart and mind of the speaker there was no uncertainty, no questioning, no doubt, but full and satisfying knowledge of the "presence of the most wonderful love that man has ever known." I would that I were able to quote Mr. Morgan's answer as faithfully as his question has been given, and, in my opinion, it would grace even the columns of UNITY, than which I know of no higher praise to give. His hearers were brought "face to face with the great moral mystery." The tragedy of Calvary was again enacted. There the lowly son of the carpenter of Nazareth was crowned king of men, and on the cross of salvation "raising up all men" by the glory of his example, giving to every heart his own life blood, and was to all who saw and heard "come again" in truth. No

death was there, but a wonderful birth of spiritual man. A spiritual awakening was present in the hearts of many who heard, that though life will attest to the grandeur of the answer, and the magnificent conception of the teacher in the treatment of a subject worthy the highest human power, and that here found inspirational and idealistic expression. Yours in Truth, — JOHN C. QUINN.

* * *

A good friend of UNITY, who is a very generous giver to its financial support, says this in a letter, which will help many to a realization of the same spirit of assurance of God's supply which he has:

“In all my giving I am led by the Spirit, and I give with the strong realization that it is my loving Father's money, and I rejoice in doing it. I have been blessed all my life in having a liberal spirit, and I have proven God's word. I have never felt other than that I should always be blessed financially. I used to limit this only by thinking, ‘If my health is spared I shall do thus and so,’ but through your God-like co-operative thought the Spirit of Him in whom we live, move and have our being, I am dissolving all limitations. The steady affirmations are doing service hourly, and the denials are causing the walls of Jericho doubt to fall down, and I am beginning to *know* that I am God incarnate, and I am resolved never to believe otherwise. As a result I note a larger capacity in my business ability, and also a constant opportunity to say a word to those who are seeking, and Wisdom is mine to speak to their needs, and avoid a former tendency to argue. I find a larger field of usefulness opening up to me daily, and as I am seeking first the kingdom of righteousness, all other things are being added.” In a postscript this friend asks for an interpretation of Rev. 2:17. Here is the passage in full:

“He that hath an ear let him hear what the Spirit is saying unto the assemblies.

Unto him that overcometh, I will give unto him of the hidden manna, and I will give unto him a white stone, and upon the stone a new name written, which no one knoweth, save he that receiveth it." — Rev. 2:17, according to Rotherham's Translation.

In verses 16 and 17 there is warning against the teaching of the Nicolaitanes and call to repentance. The meaning of this word is "Victory of the people," and it refers to that state of consciousness where the thoughts rule men instead of man ruling the thoughts. "He that hath an ear" refers to one who is in spiritual understanding and can discern the quickening of the Spirit as it descends into the "assemblies," or thought aggregations of his consciousness.

But he must be an *overcomer*, as well as a listener to Spiritual truth. Some people are in understanding but do not exert themselves to overcome or master their thoughts. They let the light shine into their consciousness, but it does not become an organic part of their minds and bodies, because they do not use denials and affirmations in mastering thought currents. Such do not eat of the "hidden manna," which is *thought* energy direct from Spirit. In the unregenerated man the brain is fed by a thought energy extracted from food, but in the spiritual man the brain is fed direct from heaven by the "hidden" or invisible to mortal eye, which gives spiritual inspiration. The "white stone" is the consciousness of an inner pure substance which is the foundation of all visible substance. The character of this white substance, which pervades the whole universe as a sustaining force, cannot be described — only those who have seen and felt it can understand its attributes.

Warmth, moisture and a hospitable soil will turn an acorn into an oak, but the growth is from within, and any forcing from without would be fatal. — HENRY WOOD.



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WHAT IS THE NEW THOUGHT?

The New Thought is the new interpretation of universal and eternal Truth.

God — Universal Spirit, Mind, Principle — is omnipresent, omniscient, and omnipotent.

Man is the individual expression of God, possessing inherently, and capable of manifesting, all the aspects of God.

Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

The consciousness of harmony is Heaven, here and now: in the realization of which abide peace of mind and health of body.

The essentials of the New Thought are suggested by the words—Unity, Co-operation, Freedom, Brotherhood, and Individuality.

Dr. and Mrs. J. Gilbert Murray have returned to Rochester, New York, after a sixteen-month's sojourn in Southern Kansas, and will be glad to see or be addressed by old friends and patrons, as well as new ones, at 96 Broadway of the above mentioned city.

Mrs. Frances Wilson wishes to announce that she has established a New Thought Center at her apartments, 8 The Zenobia, Toledo, Ohio, where lessons in Mental and Physical Culture, both private and in classes, will be given. Lectures will also be given from time to time by prominent New Thought exponents. A noon-day club for meditation has been formed. The best New Thought literature is kept on sale, and subscriptions taken for the best New Thought magazines and papers.

Remember the offer of three yearly subscriptions to UNITY (one of which may be a renewal) for \$2.00. These may be sent to three different addresses. If you want to make three presents that will bring a message of peace every month during the year, here you have them.

1904, Greeting!

MY DEAR FRIEND:

As we believe in the earnestness and sincerity of man, we extend to you this greeting for the New Year.

That you may, by active service, grow into a larger conception of what it really means to love the Good, and thus to live, is our earnest desire, for he lives most and best who sees only the good in all.

The more love gives of itself, the more it grows, and the more powerful it becomes.

As Joseph had dreams that gave prophecies of the coming Man, so, in all ages, man, in his unfaltering faith and holy aspirations, has visions which lead him into wonderful achievements.

The Maid of Orleans heard a mighty call to duty, and, believing in herself and in her cause, she startled the world with her success. So, if we listen intently, we shall hear the "still small voice" calling us to nobler service, to grander, holier lives.

Discover, then, yourself, and strive for better things. Thus will life in its dignity and beauty unfold itself; and, as you pass its many cycles, you will love it more and serve it better; and you will, day by day, enter upon a grander and more buoyant youth — a youth eternal.

For,

There's never a thing remembered so
 As a word with kindness fraught;
 And there's never a sky with as bright a glow
 As the sky that you made with thought.
 For it is n't alone in the great of mind,
 And it is n't in cult or creed,
 But 'tis deep in the heart of all mankind,
 In noble thought and deed. (HARRY T. FEE.)

OUR MEETINGS IN KANSAS CITY.

All classes and week-day meetings are held at Unity Headquarters, 1315 McGee Street. On Monday evening Healing class; Tuesday evening regular class in Concentration and Demonstration; Wednesday afternoon at 2:30. Mid-week service.

Sunday services are held in Arlington Hall, northeast corner 10th and Walnut Streets (10th Street entrance). Sunday School at 10:00; discourse at 11:00 o'clock. No Sunday evening service.

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REPORT OF FINANCE COMMITTEE.

The Society is in good condition financially, notwithstanding some extra expense, such as hall rent, incorporation charges, incidental, etc., all of which have been met promptly.

Three love-offerings have been provided, all good ones, showing a forward movement along that line. Let the silent thought be Wisdom and Substance.

Respectfully submitted,

— W. G. HASELTINE, Chairman.

REPORT OF PROGRAM COMMITTEE.

The Program Committee report the following entertainments which were given last year: The Valentine Social; Easter Entertainment; Reception for Mr. and Mrs. Shafer, May 29th; Fourth of July Picnic; Sunday School Entertainment in September; Thanksgiving Entertainment; Christmas Entertainment. There has been speaking every Sunday, at Arlington Hall, during the year, and the audience have been good.

Respectfully submitted,

— CHAS. E. PRATHER, Chairman.

REPORT OF RECEPTION COMMITTEE.

To the President, Unity Society of Practical Christianity:

The Reception Committee desires to report that it has been untiring in the discharge of the duties imposed upon this body. After the appointment of the Committee in January, 1903, the chairman requested that three additional members be appointed by the Board of Managers as auxiliary to the Committee, and Mrs. A. M. d'Isay, Mrs. B. E. Nace and Mr. M. T. Scott were so appointed.

The members are present at all meetings of the Society, both religious and social, cordially greeting those who attend, welcoming strangers and making them acquainted with the regular attendants. Calls are made upon new-comers, upon those who are not demonstrating perfect health, and, so far as possible, upon the members and attendants.

The aim and purpose of your Committee is to endeavor, in every way possible, to promote good-fellowship in the Unity Society of Practical Christianity, and prove the universal Fatherhood of God and brotherhood of man.

Respectfully submitted,

— JENNIE H. CROFT, Chairman.

REPORT OF BUILDING COMMITTEE.

To the President of Unity Society of Practical Christianity:

Your Building Committee begs to report that it has considered ways and means of demonstrating a new home for the

the Society and its attendants, and has adopted such measures as it has deemed wise to this end. It found itself handicapped from the fact that the Society had no legal status, and under its organization it could not legally hold property. To obviate this condition, your Board of Trustees decided to incorporate under the statutes of Missouri. Permission to incorporate was asked of the attendants of the Society, and the permission was unanimously granted. Articles of agreement were drawn up, passed upon and corrected by attorneys, the Circuit Court granted the *pro forma* decree, which was filed with the Recorder of Deeds, forwarded to the Secretary of State of Missouri, at Jefferson City, and we now have a charter all resplendent with begilded bears, granted by the State. We now propose to collect sufficient funds to erect a suitable home for the Society, where its attendants can demonstrate universal law, and we appeal to all to help us in this undertaking with both symbol and spirit. Your Committee has made little effort to raise funds owing to its time being consumed by the process of incorporation and other preparations. We are now ready to turn over the work to the new Committee, and we know they will finish the work we have begun. Over \$500 has been donated by loving souls in Kansas City and in different parts of our country and the world, and with proper support by our home attendants we will erect a mansion in the Father's house that will radiate love, health and prosperity to the uttermost parts of the universe, and draw all unto us and into the one Mind.

Respectfully submitted,

— H. R. WALMSLEY, Chairman.

The Kansas City Society of Practical Christianity, at its regular Sunday morning service in Arlington Hall, January 3d, elected the following as members of the incorporated Society: For the term ending January, 1907: W. G. Haseltine, Mrs. Jennie H. Croft, H. R. Walmsley, and Chas. E. Prather; for the term ending January, 1906: H. V. Bulkeley, Mrs. Jessie I. Sloan, J. M. Gille, and C. H. Gates; for the term ending January, 1905: J. I. Wallace, Lowell Fillmore, D. Hoagland, and Mrs. May D. Wolzak.

Charles Fillmore was elected by the Board as Speaker for the year 1904.

The following officers of the Sunday School were also elected by the Board:

Superintendent, Mrs. Jennie H. Croft; Assistant Superintendent, Charles E. Prather; Secretary, Mrs. Edith Haseltine; Treasurer, Lowell Fillmore; Pianist, Mrs. Jessie I. Sloan.

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REVIEW OF NEW BOOKS.

PSYCHIC LIFE AND LAWS, by Charles Oliver Sabler, M. D.

In the introduction to "Psychic Life and Laws" the author states that the purpose of the book is to "contribute to the sum of human happiness on the practical side of health and power, rather than to establish a theory," but the reader is convinced that he has a clearly defined theory himself, and has proven its demonstrability by producing health and happiness. The spiritual element in man is recognized as the power which operates in evolving the spiritual being, the real man. While dealing with psycho-therapeutics and in certain cases recommending hypnotism, which is termed the "psychic-state," the book is instructive, the philosophy valuable and the underlying *motif*, that of establishing a working basis for the development of the full, rounded out character, the whole man. 219 pages. Cloth, \$1.50. Fowler & Wells Co., New York City.

NEW THOUGHT PRIMER, by Henry Harrison Brown.

A most valuable treatise on the origin, history and principles of the New Thought movement. Beginning with the ideas held by the nations of antiquity, the evolution and unfoldment of the Truth is traced through the Christian era, Medieval thought, German philosophy, Idealism, Transcendentalism, Unitarianism, Christian Science to New Thought in its several phases, of each of which a very fine and impartial statement of their fundamental teachings is given. A list of publications and authors is given also. Altogether the book is one of general information on the subject of New Thought, and should be in the possession of all New Thinkers. 64 pages. Paper, 25 cents. "Now" Folk, San Francisco, Calif.

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CONTENTS.

	PAGE
Soul and Body.	67
By Paul Tyner.	
Finding the Christ in Myself.	71
By Mrs. H. R. Wagar.	
Optimism.	75
By I. P. Lathrop.	
Bible Lessons.	80
By C. F.	
Kansas City Mid Week Meetings.	
"The Beautiful Now."	91
Poem — "The Key."	97
By Ella Wheeler Wilcox.	
Society of Silent Unity.	98
The Class Thought.	99
Noon Thought.	99
Truth Students of Chicago.	
"Demonstration."	100
Condensed Truth.	107
By Various Writers.	
Answers to Questions.	110
By J. H. C.	
Poem — "The Infinite."	112
By Faber.	
Reply to a Letter.	113
By C. E. P.	
Publishers' Department.	115

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SOUL AND BODY.

BY PAUL TYNER.

[Paul Tyner, minister of the First Universalist Church in Mount Vernon, New York, was born in Ireland about forty-four years ago, and was brought to this country at the age of four. It was as a New Thought lecturer that he was first introduced to the First Universalist congregation two years ago, and subsequently formed the friendships in that church which resulted in his call to the pulpit when it became vacant in November of last year. To be sure, there were not lacking in the congregation those who looked askance at the possibilities of a mental healer in the pulpit. Yet those who knew the new minister best felt assured that he was animated by deep convictions and high spiritual aspirations, and so capable of taking the largest views of his opportunity and privileges as a preacher of liberal Christianity.]

Touching a wide variety of topics, and handling many problems in a way that evinced catholic sympathies, deep thought and thorough study, Mr. Tyner recently found it necessary to definitely and directly bring up the healing philosophy in his preaching. It seemed as if, having duly considered other subjects of greater or lesser importance, he at last found himself facing the question of spiritual healing in its relation to preaching the gospel. Delicacy about intruding personal views while they involved personal and professional interests outside his church work, had probably influenced the preacher to reticence in this connection. Repugnance to the shadow of a suggestion of charlatanism had up to this time impelled him to maintain a strict separation between what he considered his religious and his secular work.

Contact with sickness and suffering among his Mount Vernon parishioners occasioned the changed attitude revealed in Mr. Tyner's sermon, "Soul and Body." His sympathies were touched, and he resented the barrier interposed by his secular profession to a more complete ministration. He thereupon resolved to abandon mental healing as a separate work, and to give himself wholly henceforth to the work of the ministry, placing himself and whatever power he possessed for the healing of the sick in mind and body, at the service of those who needed him, without money and without price. This sermon ranges him with the increasing vanguard of liberal preachers who demand recognition for spiritual healing in the church.

From a sketch published in the *Boston Transcript* at the time Mr. Tyner succeeded the late Professor John Clark Ridpath in the editorship of *The Arena*, we learn that before going West, eight years ago, Mr. Tyner attained some reputation as a newspaper writer in New York City. After a training in economics under Professor Richard T. Ely at the University of Wisconsin, Mr. Tyner engaged in important sociological investigations in Ohio, Kentucky and Indiana. In Denver he devoted himself,

with some success, to the mission of municipal reform, and edited *The Temple*, a little magazine of optimism. Mr. Tyner is the author of several successful books, including "The Living Christ," a plea for practical Christianity; "Through the Invisible," a novel; and three volumes of essays. His name is familiar to magazine readers as a frequent contributor of articles on sociological topics. His reception into the Universalist ministry a year ago was preceded by seven years of platform work as a lecturer on the New Thought and other reforms. At the recent New York State Convention in Canton he delivered an address on "Definite Objective and Massed Forces in Preaching," and it was well received.—ED.]

Your body is the temple of the Holy Ghost, which is in you,
 * * * therefore glorify God in your body and in your spirit,
 which are God's.—I. Cor. 6:19, 20.

The gospel of Christ is glad tidings of great and ever-increasing joy. It is a message of freedom and wholeness for all men and for the whole man, body as well as soul, now and hereafter. Any practical and vital interpretation of Jesus' teaching finds it one of important and immediate application in this world. The movement of religious thought in our time is wholly in the direction of broadened conceptions of the constant, subtle and immensely significant inter-relation of soul and body, of spirit and matter. It is on this broader conception that religion and science meet. Obvious and undeniable warrant for the religious teaching that makes for living by the ideal, and in obedience to the Spirit, is found in the demonstrations of science, that most physiological phenomena are determined by psychological causation.

Solomon, ages ago, summed up the conclusions of our Twentieth century psychology when he said, "As a man thinketh in his heart so is he." As a man thinks, as he sincerely and distinctly desires, so is he in outward as well as in inner conditions of well being or the reverse. There is no condition of a man's physical organism, no condition of his environment in any sense, that may not be traced to his states of mind, habitual or occasional, inherited or the result of influences of which he may be but dimly conscious. Every day is a judgment day, and the judgment of the Infinite and Immutable Judge is

written with each thought and deed in brain and nerve, bone and tissue. The New Christianity boasts that it has abolished the damnation of eternal punishment in a literal lake of burning brimstone, but we have not and never shall abolish the inevitable law of cause and effect that makes every man answerable for motive and action in his own person to God and his own soul. Nor should we fail to see the wise beneficence of this law. It involves assurance of ultimate and absolute salvation for all. It points to the privileges and the opportunity of so sowing that we shall reap eternal life. It redeems us from the bondage and death of sin into the light and glory of righteousness — which is the right conduct that is actuated by loving thought.

One great hope of an awakened and vitalized Christianity lies in the realization by Christians of the truth of spiritual healing. Do we forget that Christ commissioned his apostles, and by implication their successors, to “heal the sick” by the power of the Spirit, as well as to “preach the gospel”? Is it not time that the church should resume this neglected side of its mission, and so put itself in a position to reassert its true place and influence as guide, comforter and strengthener of humanity? May we not take home to ourselves Browning’s sane and beautiful thought:

Let us not always say,
Spite of this flesh today,
I gained, made head, upon the whole;
As the bird wings and sings,
Let us cry, “All good things
Are ours; nor soul helps flesh
More now than flesh helps soul!

For the church not to realize the meaning and the vast demand of the growth of various cults based on the fuller bringing in of the Spirit, as a means to grace and well-being, is to align itself with the crass and unlovely materialism of the age. It is to narrow men’s horizons and shut out the vision splendid. So sane and beautiful a soul as Thoreau voiced the

instinctive perceptions of the mind that gets close to primal truth, when he wrote years ago:

"Why is it that the priest is never called to consult with the physician? Is it because men believe practically that matter is independent of Spirit? But what is quackery? It is commonly an attempt to cure the diseases of a man by addressing his body alone. There is need of a physician who should minister to both soul and body at once, that is, minister to man."


And this is precisely what Paul means when he tells us that the body is God's temple, and that we are to glorify God in the body as in the spirit. To neglect the body, or to fail in appreciation of its right order and condition, is to neglect that which is God's. The minister, above all men, should see that he presents his body a whole and acceptable sacrifice by maintaining it in bounding health and vigor. And while all ordinary and rational means to this end on the external plane have their place, and proper regulation of food, bathing, dress, sleep and outdoor exercise are by no means to be ignored, it cannot be too sharply emphasized that health has its source in thought — in the desires of the heart; that it is closely connected with character building, and that wholeness and harmony of mind and body are first to be sought, like the kingdom of heaven, within. All else shall be added unto the man who brings himself into line with this great law by which growth everywhere is from within outward.

To assume that the church shall much longer remain deaf and blind to this demand of the hour, is to assume that she can continue indifferent to the logic of events, and to the splendid addition to her power and equipment in the Master's work which this healing side of the apostolic mission offers.

We must remember that health is contagious as well as disease. The very fact of one's holding the thought of perfect health sets into operation vital forces, which will in time be more or less productive of the effect — perfect health. — R. W. TRINE.

FINDING THE CHRIST IN MYSELF.

BY MRS. H. R. WAGAR.

HRISTIANITY is not on the decline. Ever since the world began, and human beings peopled the earth, on through the countless ages, humanity has been striving to attain to an ideal existence, somehow, somewhere, sometime; seeking to know the truth of Being. From the fiercest savage in the forest to the most learned philosophers, all have longed to find a place of rest and happiness undisturbed. The Indian, his Happy Hunting Ground; the philosopher or theologian, his Eldorado; yet no one seems to have realized his ideal of Heaven other than in the hope or expectation of bliss when this earthly house shall be dissolved.

The wise and learned of all nations have searched through all the labyrinths of libraries in ancient history and classic lore for a clue or ray of light to guide them in their endeavors to catch a glimpse into the great unknown, but to all their questions echo has seemed to answer, "Where?" And until today there was never found a correct solution of the problem, no clear interpretation of the mysterious law of life; not even from the most eminent divines and scholars, who could speak in many languages, was there to be obtained the secret among all the treasures of memory stored with rarest gems of thought in every tongue.

The sacred Bible of every nation, pagan or Christian, has been a sealed book, both to the heathen who worships his golden image, and to the most educated and profound intellects; no one seemed to realize that in his own breast the jewel lay. The Scriptures tell us that "many are called but few are chosen." Are we then the "chosen" ones, we who bear the name of Christian or Divine Scientists to whom Christ has more fully revealed himself, and

to whom he has made known more abundantly the riches of his mysterious kingdom?

All along the years of my earthly life I have been seeking to find out how to be happy, how to get well of the physical and mental ills with which I believed myself to be afflicted. But I had always been taught to believe myself carnal, mortal, and material, having no skill, power, or panacea for either the mental or physical. Only to suffer it through until worn out with the sickness, sorrows and disappointments of the world, I might hope to find the longed-for "balm in Gilead," the cherished fulfillment of life's ideal after death. I have found my own thoughts represented in the man whose earthly ideal was to possess a mine of wealth in diamonds. After having transferred all his landed estates to another, he went into a far country in search of his ideal of happiness, a diamond mine. But after years of travel and searching he was unable to obtain the cherished treasures, so he retraced his steps, returning again to the old familiar place, only to find to his chagrin and disappointment, he had sold his birthright which covered acres of diamonds. So I had always been hoping and longing to know the truth of Being, to discover the secret source of ideal happiness and perfect harmony, the supposed far-off heaven; but having been blinded by worldly creeds and opinions, I knew not how or where to find peace on earth, or to discover my ideal — the kingdom of heaven within me.

I have ever been an earnest and sincere seeker after truth, but never until now found a satisfying answer to my heart's questionings, even though I've studied for years the books of literature, science and the arts, and listened a thousand times to discourses by the most eminent divines of the entire world, Sunday after Sunday at the seat of our great university and in various cities of the land; also at the great Congress of Orthodox Religions in Chicago I listened to those who could speak in many languages

and who could think profoundly on any subject; yet among all there was not one who could point "the way of life" to the hungering multitude before him. No, not one from any land or in any tongue could stand up and exclaim, "Eureka."

Truly, the "Son of man cometh in an hour when ye think not," and when asked on a Sunday eve of last September to go to hear a lecture by a scientist, a lady preacher, I went out of curiosity to hear what she had to say on the subject; but, as I listened entranced and mute, to the "old, old story of Jesus and his love," I beheld, as it were, a magnificent painting of the Christ upon which the dust of centuries had gathered, and the frame tarnished and broken, but as with skillful hand the dust is removed and the canvas is placed in a new and beautiful frame, so the speaker with skillful touch of language in unanswerable logic removed the dusty covering of the creeds and false beliefs and opinions from the hidden beauty of the Scriptures, thus revealing the ever transcendent beauty of the living Christ in all its matchless grace and wondrous power.

As I listened the painting was richly framed in words fitly spoken, encircling in a resplendent halo the ever-present divinity in our consciousness of being, and thus we find the Christ within ourselves, the glorious consummation of all life's cherished plans, the consciousness that we are now within the promised land, even Canaan. And while she was yet speaking, the Christ came to me in the hour and in a manner I had least expected. Instantly the chains were broken, the prison doors unbarred, and I was from that hour henceforth freed from slavery and a fugitive from the justice (?) of orthodoxy.

"Daily with souls that cringe and plot,
We sinners climb and know it not."

As the spell of her charmed utterances took possession of me, I felt as never before the truth of the Scriptures—"And did not our hearts burn within us as he talked with us by the way, and while

he opened to us the Scriptures?" I was made to feel such a sense of gratitude, such a lifting of the heart's burden, such unspeakable happiness as I realized the truth of her wonderful words of life, and that she indeed spake as never man spake, and I thought, Verily, *thou art* a prophet.

And each succeeding day as her voice was heard in the beautiful presentation of the truth as it is in Christ, I was indeed transformed by the renewing of my mind, and I realized in those marvelous utterances of God's chosen disciple the true ideal sermon, and I experienced the conscious upliftment in thought and being as only one can be most religiously impressed upon me, as did the Passion Play at Ober Ammergau upon one of my friends. She said that to witness those scenes made such a profound spiritual impression upon her that to pass out and into the world again seemed sacrilege indeed.

And now is life's ideal realized, the oasis in the desert is discovered, and I no longer experience those disappointing mirages in the desert which are but shadows of the real, and I realize as never before how it is that "Life is real, life is earnest, and the grave is *not* its goal," and from the profoundest depths of my being I thank God for deliverance; and blessed shall the memory ever be of her that broke the chains that bound me, and forever set me free.

Man has been called a child of circumstance, the plaything of fate, but the truth is that man owns himself, and the circumstances which surround and enfold him shift and change as the wind blows. The man who *governs himself* shapes and fashions the conditions which are about him. Every motion he makes is a new event evolved from himself which makes another point of light in some constellation glowing in the firmament of his life.—DOWD.

No man is hurt but by himself.—DIOGENES.

OPTIMISM.

BY I. P. LATHROP.

THE words, optimist and pessimist, are thus defined by a little boy: "An optimist is a man who looks happy when he feels miserable; a pessimist is a man who looks miserable when he feels happy." This, we think, is a very fair definition. Another simple definition is: Optimism is the faculty of seeing the bright side of things; pessimism the faculty of seeing the dark side.

Our subject has to do with optimism only, and its effect on our whole nature; but as pessimism is its sworn enemy, we will consider it, only as far as we need to do, in order to rob it of its power to harm. We all know the tendency a mortal has to be fascinated by anything ugly enough to make a blot in the midst of the great universal beauty we are so accustomed to, or anything that may act as a discord in the harmony with which Nature constantly surrounds us; and how persistently he dwells upon this blot or discord until he has given it the power to obliterate, so far as his consciousness is concerned, all the largeness of beauty and harmony that has been his birthright; and with which he has grown so familiar that the slightest thing contrary attracts his immediate attention.

We know how he stands spellbound under the fascination of this one dark spectacle, until he thinks only of it, speaks only of it, and acts as one bound by a spell, and paralyzed of all normal effort. We know, too, how the face soon pales, how every muscle, so obedient to the mind, quickly alters the countenance from one of radiant content to one of stony fear; how the whole body loses its buoyancy; the heart and other organs, also obedient to the mind, lose strength and slip out of harmonious action; we know, too, the dread name that we

immediately stamp upon this same inharmonious action (disease); and all this because of what? Simply because the mortal persists in seeing the one dark spot and filling his mind with it, instead of ignoring it and persisting in seeing only the ever-present harmony. It is just as sensible as it is to hold one's hat before one's face and insist that all is darkness, when really the sun is shining everywhere excepting inside the hat, and the mind behind it.

Now I think that the majority of people have this tendency to give undue importance to anything that occurs to mar slightly the unfailing harmony which is the law of our lives, as well as that of the whole universe; and I think we should, as soon as we discover this annoying inclination, strive to turn our minds from it at once and think persistently of all that is good in our lives, and remember that all the common blessings, which are those we value most, are unfailing, because pouring constantly from the Creator who makes no mistakes, the Love that feels no change, the Intellect that knows no weakness, the Life that knows no death.

Then, if we think long enough about this Infinite Good, stubbornly refusing to see the thing that we call evil, gradually, or suddenly it may be, a glad consciousness fills the mind of the actual presence of this great Good around us and within us, and we realize that this Love and Intellect and Life is all that there is, because it is omnipresent—and we are a *part* of it all; then do we “arise and shine” as the Psalmist says, for we feel that the glory of the Lord has risen upon us. And behold! the evil of which we were afraid lies a powerless shadow before us. And the body? Instead of pallor, the face scarcely veils the shining light of the spirit. Instead of the paralysis of fear, is a new buoyancy unknown before, and felt in every atom of the being. In the place of inharmony in the heart's action, is the glad, regular, strong pulsing, in unison with the spirit of joy that has taken possession of us; and we feel our

lives to be backed by the whole power of the Infinite Life, even as the stream pulsates with the life of the eternal sea.

This is optimism as I know it; this, I feel, is what Paul suggested when he said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good* report; if there be any virtue, and if there be any praise, think on *these* things." It is what Jesus meant when he said, "If thine eye be single, thy whole body shall be full of light."

Let us look at some of the single ideas, and see how far they have power. We will look at some that will be very familiar. All of us have seen a mother pick up a crying child, who may be smarting with pain and thoroughly frightened, and have heard her say in the sweetest, cheeriest way, "Don't cry, mother will kiss it; there, now, it is all well," and we have seen the little one go away satisfied and even smiling. Such a simple, easy restoring of harmony; when, by keeping the child's mind on the pain by foolish sympathy, it would have lasted longer and inharmony would have prevailed. And who of us can tell how large a result a little inharmony may produce?

If we only could put the same faith, or optimism, into our words when the hurt is a bad one, as we do when we know there is nothing serious to fear, I am persuaded the result would be as magical. Oh, if we only could get rid of fear! Do you remember ever having a dream of something more dreadful than you had ever experienced, and awakened to find yourself literally "scared stiff," every part of you paralyzed for a moment, excepting your heart, which had suddenly become like a patent hammer? If so, perhaps you remember wishing for something to cover you from the darkness and the terrors it had to your excited mind. I guess most children have had at some time this truly dreadful experience. Some

could shake it off before morning, but many would feel the influence of it all night, and imagine the darkness a living terror, and be pale and nervous the next day as a result, all in face of the true facts, that the darkness held only peace in the home, with mother's brooding love and father's protecting care, and the precious little toy playmates of the light. Such is the power of a thought of fear.

Just as striking is the effect of a beautiful dream containing a glorified experience above any that we have even thought. The whole night is beautified by it; and the following day, and maybe days and weeks, are filled with the sweet suggestion of light and happiness beyond the earthly. The effect is exalting and inspiring to the spirit, and as a natural result the whole body shares in the glow.

Faithful servants are these bodies of ours. We alone are responsible if they betray us — they never bear false witness. It is because this is so that we are able to read in our neighbor's face that which is unhappy and maybe unkind, as well as what is good and true; and because of this tendency to give undue attention to any inharmony, or what we call evil, the result is, that we, children of one Father, are more apt to think of the faults that we see betrayed in the faces than of the virtues which are also manifest in larger measure.

Some people *talk* much of these faults of their neighbor, that we all know to be wrong and a destroyer of character; others see the faults and say nothing; all honor to them for their courage, for courage it is to resist speaking when silence may give the impression that one lacks discernment, or is perhaps careless in regard to evil. For all such brave ones we give thanks, they will do no harm by their word; but how about the thoughts that acknowledge the faults the voice will not express? What a constant warfare between the mind and the obedient tongue! What restraint is constantly necessary! Then, too, thoughts are things, and

although less venomous than the spoken word, they still have their influence. So it follows that our thoughts must be purified—we must *think* no evil.

Now I come to what I think is the crowning optimism of life, and if we can fill our minds with its power, we have accomplished the greatest work that our lives can boast, for ourselves as well as for our neighbor. It is evident to us that if we persist in seeing the best, the truest and greatest all about us, that our minds and bodies will become filled with the consciousness of it all, and show it forth in harmony. Even as Jesus said, "If thine eye be single, thy whole body shall be full of light." But how about our neighbor? Can we have one eye on the darkness there and one eye on the light within our own souls, and still have an eye "single"? It is not possible, for we are all manifestations of the One Mind.

So must we see only the good within our neighbor also, if we would have our own bodies full of light. What happens then to the neighbor? The divinity within him leaps up to meet the loving greeting from the divinity within our souls; and as in the Divine Presence there is no darkness, our recognition of his true spiritual being helps his faults to slip away. There is no greater work than this, and by the silent beauty and strength of it, all evil slips away as darkness before light. By the power of the glorious optimism of it, all the vexed questions of law and government would be solved, for then should we love our neighbor as ourself.

If love is here, heaven is here, for love is all there is of heaven. The power of love moves mountains, elevates plains, makes fruitful the deserts, and purifies the swamps of human lives; redeems, purifies, cleanses and makes holy the human temple, which is the temple of the living God.—MOTHER VIRTUZIA, editor *The Circle of Light*.

Bible Lessons

BY C. F.

Lesson 8. February 21.

JESUS AND THE SABBATH.—Matt. 12:1-13.

1. At that time Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

4. How he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6. But I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is Lord even of the Sabbath day.

9. And when he was departed thence he went into their synagogue:

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

GOLDEN TEXT—*It is lawful to do well on the Sabbath day.*—Matt. 12:12.

To those who live in the external life the institution of the Sabbath day was a great blessing. Among all peoples similar rest days have been instituted, and history shows that Moses was not the originator of the system. The observance of a weekly rest-day is now very widely held to have a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among

Jews, Christians, Mohammedans, Chinese, and some of the so-called pagan nations, amply supports this view. It has also been found by experience that one day in seven is the right proportion. During the French Revolution, when the decade was substituted for the week, and each tenth day devoted to rest, it was found insufficient. Moses borrowed the usage from the Babalonian civilization, as recently discovered cunieform tablets record the institution of a seventh day of holy rest.

There is a reason for this universal rest-day being the seventh. It is based in the creative law, and all nature is under its dominion. Seven emanations, or "words" of God are operative in the natural world. They are: Wisdom, Life, Love, Power, Substance, Strength, and Order. All nature is keyed to this scale. The seven colors of the spectrum, the seven notes of music, the seven physical senses of man (two not yet universally developed), are all emanations of these mystical Words of Being. When man studies and masters thought he discerns the relation between the various manifestations and the "words" from which they arise. To illustrate: When the word *Life* is repeated in the mind a vibration is sent out whose color is red, in the musical scale it is *do*, and its substance is alcohol; so each "word" has its effect upon the seven fundamental planes of the natural world, and when man learns to use words in the right relation, he has the key to all creative processes, and can, at will, change not only his own body, but also all the natural forces operative everywhere. It is through this law that the race has, by ignorant thoughts and words, interfered with the natural harmony—producing cyclones, drouths, floods, etc. Power over these violent conditions is within man; as evidenced by Jesus stilling the storm by his word of command.

But man is not exercising his dominion for various reasons, one of which is his tendency to reverence and observe the letter of the law instead

of the spirit. Jesus observed the Sabbath, but it had become burdened with this worship of the letter, and had a multitude of ridiculous prohibitions and external formalities, from which he rescued it by his bold freedom and disregard of man-made laws.

The Sabbath was instituted for man, not man for the Sabbath. It is lawful to do good on the Sabbath, whether it be preaching in a pulpit or practicing in good works. Luther said, "Keep it holy for its use's sake both to body and soul, but if anywhere the day is made holy for the mere day's sake, if anywhere anyone sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

Lesson 9. February 28.

HEARERS AND DOERS OF THE WORD.—Matt. 7:21-29.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

GOLDEN TEXT—*Be ye doers of the word and not hearers only.*—Jas. 1:22.

The focal point of individuality is the *Will*. The Will is the centre in mind and body around which

revolve all the activities that constitute consciousness. The will is the creation of I AM. Without will man would be a ghost, a wraith, a shadow, a claim of stability without the substance at the centre. As Will is the projection of I AM, it is the most substantial of man's faculties. It is his very self, and to give it up seems like destroying the man. And it is self-destructive to give up the will to any except its source, God. This is why that branch of hypnotism which practices control of the will, and that phase of spiritualism that develops mediumship, are so dangerous. Once give up your will to the control of another, and you have lost a certain element of your individuality. When the will is made to relinquish its hold upon the brain and nerves, and another will steps in, there is a transgression of the creative law, and trouble always follows.

The I AM is the metaphysical name of the spiritual self, as distinguished from the mortal self. One is governed by God, the other by self. Christ is the Scriptural name for I AM. Jesus called it the Father. It is the Father of the personal will, and a conscious unity between the two must finally be made to preserve the oneness of creation. That is what is meant by "he that doeth the *will* of my Father." We must do the very will of God in our wills, which is virtually surrendering to God the whole man.

It is possible to get very close to the kingdom of heaven by doing good works and surrendering to the Spirit the various faculties of the mind, but we can never fully enter into and abide in heaven, or Divine Harmony, without surrendering all that makes up the personality, of which the will is the centre.

So we see that we have to whittle the will away by giving up our personal works done in the name of the Lord. We may be a prophet and worker of miracles, like Elijah, yet not permanently enter the kingdom of heaven. Elijah was taken into heaven in a fiery chariot drawn by horses of fire, and the symbol is suggestive of his destructive methods. He

healed one woman's son, and killed priests and soldiers enough to make a small army. He was not allowed to stay in heaven, but appeared on earth again in the personality of John the Baptist, according to Jesus.—Matt. 11:14. John Alexander Dowie says he is back again, and his denunciation of everything but himself and his methods, and the general fiery character of his language, are strong pointers in favor of his claim that he is the same old terror, Elijah.

It is possible to heal and do good works in the name of the Lord, and claim these works as evidence of the truth of our doctrine, and yet be unrecognized by the Lord in the final summing up. Many honest people are in this day basing their entry into the kingdom on their ability to heal the sick. Yet Jesus says that unless they are doing God's will in *all* things they will be declared workers of iniquity. Right along with this healing power is usually the desire for personal recognition on the part of the healer. He is not working *wholly* in the name of the Lord, but for self also. This is selfishness, which is a barrier at the door of Divine Harmony. Then again, works are performed of a mystical character in the name of the Christ, while the true Christian spirit of modesty and love are lacking. No merit is made in spirit by such methods. Some work for the erection of temporal churches in which to worship the Lord. They are like the man who built his house upon the sand; their foundation is the shifting substance of human thought, and in the time of trial they will be found wanting.

Spiritual character is the rock-foundation of Being. Build yourself into God, and you will find yourself in heaven right here. Let go the little self and take hold of the Big Self. "Not my will, but thine be done."

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—GEIKIE.

Lesson 10. March 6.

JESUS CALMS THE STORM.—Matt. 4:35-41.

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him?

GOLDEN TEXT—*He maketh the storm a calm so that the waves thereof are still.*—Psalm 107:29.

The law of action and reaction, activity and rest, is found everywhere. In mechanics it is this reaction or tendency to inertia that defeats the perpetual-motion device of the idealist. The mind intuitively discerns that in the realm of causes all things are equal, and that that equality should extend to the realm of effects. But because the effect is not properly adjusted to the cause this does not prevail. There is a plane of action, however, where the reaction is so closely allied to its cause that they seem equal. Jesus called this *faith*. Faith is the spiritual name of a perpetual going forth of energy from mind—the very *substance* of thought action.

Metaphysicians find that after years of experience in manipulating thoughts that they come to realize their minds as the centre of vibratory forces more or less under this control. This is the conscious recognition of that all-pervading energy which we know is the cause of all manifest life. *This Life* does not go and come—it does not act and react, it simply *is*. When man, through understanding and faith and concentration of thought, and demonstration of mental power, lays hold of this inner energy, it

becomes to him a perpetual life-flow, and he has attained the Eternal Life taught by Jesus as the *summum bonum* of existence. The various steps leading up to this attainment are symbolically given in the life and teaching of Jesus.

Today's lesson shows that the I AM has not attained a full realization of mental calm and perpetual energy, but, after a period of teaching and demonstration of Truth, is overtaken by sleep. After a period of strong affirming and denying we should proceed to equalize the energy which we have set into action in *our consciousness*. If we do, not a disturbed subconsciousness will follow. If we were in full development this would not be necessary, but being but partially in harmony with Divine Mind we set up vibrations that act at variance with the fixed thoughts in consciousness, and a storm ensues when we *let go*, or fall asleep. This is the natural reaction that comes after the extraordinary mental effort of realizing the Law of Being and Existence, or "expounding all things."

"Let us go over to the other side" refers to the passing of the thought from the positive to the negative pole of consciousness. The waves that beat against the "boat," which is the nervous system, or vehicle of the mind, are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful *I* in each of us, is calmly sleeping through all this in the stern of the boat on a cushion. This "cushion," or "pillow," as given in the old version, lying in the stern of the boat, is the *medulla*, that little centre of nervous energy lying at the rear or "stern" of the brain. When we fall asleep the identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson,

there has been great mental force exerted, and waves of thought are sweeping through the nerves at a tremendous rate, and the disciples or faculties of the whole mind are stirred up and afraid. This commotion becomes so pronounced that the I AM is awakened and comes out of its sleep. It then asserts its dominion and power of speaking the word of peace. Then follows a treatment against fear.

This experience is quite common in the daily lives of those who are developing the powers of the mind, and they often find themselves nervous and disturbed in sleep by dreams of storms and impending dangers. This is the result of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit bolt upright in bed and rebuke the inharmonious thought. Then affirm the peace of the Spirit, and deny all fear. Keep this up until you get the realization of your effort, which is a consciousness of the very *substance* of harmony or Divine Faith.

Lesson 11. March 13.

DEATH OF JOHN THE BAPTIST.—Matt. 14:1-12.

1. At that time Herod the tetrarch heard of the fame of Jesus,
2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.
3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philip's wife.
4. For John said unto him, It is not lawful for thee to have her.
5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
7. Whereupon he promised with an oath to give her whatsoever she would ask.
8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
10. And he sent, and beheaded John in the prison.
11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

GOLDEN TEXT—*Be thou faithful unto death and I will give thee a crown of life.*—Rev. 2:10.

Sensation is a legitimate part of physical consciousness, and has a ruling identity, represented in today's lesson as Herod. "Herod the Tetrarch" means the *son of a hero, who rules a fourth part*. This is that temporal ruler in consciousness called personality. It is not wholly evil, as some teach, but has fallen into certain selfish habits of thought.

When we first come into a realization of our needs spiritually, and decide to reform, there is a great sifting of thought and act. We see many things distorted, and often allow our sins to assume large proportions under the searchlight of the Spirit. This zeal to reform and change our mode of thought in a most radical way is John the Baptist. It condemns error in the most unmeasured terms, and grows indignant over the immoral practices of the people. Just here we have to be careful. Whatever you condemn you must meet and fight in some form. A challenge means a duel, unless there is apology or explanation, or cowardice. This holds good in every mental challenge that we make. When we denounce the sins of the people, those sinful thoughts rise up and give us battle. It does not make any difference how flagrant the sin, nor how just your denunciation, the opposition comes just the same. It is a question of your strength and ability to meet the error in the spirit you have denounced it. In God there is no "righteous indignation." God does not deal with sin by getting angry and excited over it, and the wise man learns that he must deal with all things as God would. God's arms are always open—the vilest sinner may return.

A certain little woman of the writer's acquaintance has a habit of indulging in this "righteous indignation" over certain forms of error, sometimes in herself and sometimes in others, which is invariably followed by a pain in the back of her head, and a nervous spell as a consequence. Thus her good

intention, John, is beheaded because she does not use judgment in her reforms. If you have pain in back of head and nervous headache, you will find the cause in denunciation of evil, either in yourself or others. The law does not allow us to kill off the error consciousness as a whole. Every part of man has its place in the economy of Being. What is needed is purification based upon understanding; and not denunciation and punishment. Although Herod is a libertine, and guilty of the grossest sins against morality, John is not justified in his wholesale denouncement. Hence, when we denounce and rant against sin, the law does not protect us. It is found that those who go out to fight the sins of the world are usually overcome. "Resist not evil," said Jesus. The only successful reform is that based upon education and love.

The personality is involved with many planes of consciousness, and in this allegory of Herod and his liaisons is brought out some of the phases of senselust. Sensation is necessary, but it should be curbed and ruled instead of allowed to have its own sweet way. Its way seems sweet, but ends in bitterness if we give up wholly to the enjoyment of the sweetness without meditation or thought about its character and relation to the whole man. Thus lust is the excess of pleasure. But that same pleasure indulged in with moderation and an understanding mind becomes a lasting joy. The only source of understanding is God, so we find that we must dedicate every pleasure of soul or body to God, and do all in His name.

If personality gives up to sensation and cuts off the head, or intelligence of Spirit, which John represents, there follows still further excess until lust destroys the ruler, and Herod is deposed. Thus error destroys itself.

When one gives up to sense delight in sexual sensation, eating, drinking, dancing, and the many forms of outward pleasure, the mind almost uncon-

sciously becomes bound to these forms of enjoyment. These are the "oaths" of Herod that have gone forth from his mind, and which he has to make good wherever he has expressed them. The Hindu mystics claim that this whole realm of sense is an illusion in a sort of dancing light called the *astral light*, in which the senses whirl in confusion. This is symbolized in this lesson by Salome, the dancing girl, whose gyrations intoxicated Herod until he was willing to give her half his kingdom. But this siren of the sense world does not choose material possessions, but seeks to wean man wholly from the reform element in his consciousness, and plunges him into greater depths of sensuality by bringing about an entire severance of the head, or understanding of spiritual things, from the body.

This is given as a temperance lesson, and it is a good one. Be temperate in your thoughts. Do not denounce evil nor evil tendencies in yourself or others. Be temperate in your reforms. Instead of censure and condemnation, with the penalty which most people are always ready to fix for the culprit, there should be inquiry into causes—a searching out of the inner sources of error conditions and a reform based upon sympathy and love. This applies not only to the sins of the race but our own also.

There is one Mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this Universal Mind is a party to all that is or can be done, for this is the only and sovereign agent.—EMERSON.

"Claim the Good, for as you claim so will you receive."

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, January 20th, at Unity Headquarters, 1315 McGee Street. Mrs. Edith Haseltine, leader. Subject: "The Beautiful Now." Mrs. Haseltine spoke as follows:

Thousands today are asking, "How can I attain health, happiness, peace, joy, prosperity, satisfaction?" Is there an answer? There is one great, simple Principle, one Universal Presence, if firmly laid hold of and made the central idea around which everything else in our lives is orderly arranged, will give every one health, happiness, prosperity and satisfaction, just to the degree we firmly lay hold of it.

"Seek ye first the kingdom of God and His righteousness." "Become as a little child or ye cannot enter in." Say, "I am willing to become as a little child, I am teachable as a little child." The kingdom of God is within us. Jesus our elder brother said, "It is the Father's good pleasure to give us the kingdom." Christ is the door, and the key is acknowledgment, or affirmation. All that the Father hath is mine *Now*. The kingdom is an inexhaustible storehouse, a bountiful plenty for each one that the loving Father hath provided for the children of His love. We must keep our consciousness open to this unlimited supply of all good now by declaring it over and over again. We must be very careful what words we think or speak, to dwell in the sunshine of the Presence and be filled with its sweetness and joy. The outer, or sense man, makes the great effort, but, "be still and know," oh, so still, the great Father enfolds you, you nestle on the bosom of Infinite Love now. It is the dwelling in the secret place of the Most High—the abiding under the shadow of the Almighty. Now is the day of salvation from every untrue condition. Each soul has its own salvation to work out by dealing directly with the Father. To

live the Now is to walk with God. There is no more striving; all is *now* complete in Divine Mind. It is here and now we are to concern ourselves about. It is always Now, yesterday is not, tomorrow is unborn; when born it will be Now. God made man perfect in His own image and likeness, and the real man is now just as he was created. The living soul is changeless, perfect, spiritual and eternal now, and we must remember to hold this truth about ourselves. God's work is a finished work, is good and complete, and our work is to acknowledge it. The Father says, "Acknowledge me in all thy ways and I will direct thy paths."

The wisdom can only guide in the Now. It is those who are willing who are lead, those who are obedient to the voice. The Spirit is the only infallible guide. Wisdom is the light of mind, and the light shines only in the stillness of the Now. The law is, "Ask and ye shall receive, seek and ye shall find." "Give thanks that ye have already received." The Spirit of Truth guides you *now*.

Every day is a new day; every morn is the world made new. Here is a beautiful thought for you: God never made old life. The life that we have now is fresh, new life; it is always new, it comes perpetually from the ever-present Infinite Life. What do we want with this life but to live it forth? Use gives increase, and so we use it and rejoice because we are well and happy.

Are you troubled by lack of any kind? There is no lack in the Beautiful Now. Lack is a thought of absence. The substance of Spirit is always present. Acknowledge it. I have abundance, all have abundance, there is an abundance everywhere; I see every man, woman and child living in an ocean of plenty. Bless, bless everything, and give thanks and rejoice. It is the law of increase. Everything is first an idea in mind. The person that is always in a state of worry and anxiety cannot realize what the kingdom of heaven within means. This is the mortal self that

thinks such thoughts. All of these must be denied away as not true of the perfect self. Someone has said, "It is the loving ones that find heaven within radiating this influence as the flower its perfume." We must look straight through this mortal self to the glory of God in each one, and realize that they are one with that glory *now*.

The Father says, "My child, it is necessary to love much to please me, for love is my greatest gift." It is necessary to love all, or you will sever the veins through which the Universal Life flows to yourself. We must see to it that we keep the center of love radiating warmth and joy, and pour our love forth to all the world every moment.

"The lily of love is a beautiful flower.
It will grow in our hearts
If we trust the One Power."

The Spirit speaking through Paul said, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal * * * I may understand all mysteries, and have all knowledge; and though I have all faith, so that I could remove mountains, and have not love I am nothing." Our elder brother Jesus told us the greatest commandment; he said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbor as thyself." What room is there for negative conditions? "Ye are the temple of the living God and the Spirit dwelleth in you." "Child, all that I have is thine," take, use freely, life, love, wisdom, health, plenty; all good and free gifts, but you can only have by using. The more you use the more you have. All God-qualities are yours in your real and true self, for you are His child. Child of Infinite Love, trust thy Father.

"Who trusts in me fully from hour to hour,
And only remembers there is just One Power."

We are told to "speak the truth every man to his neighbor." Does a friend come who is weary, say to

him silently, "God is your strength;" to one who is sorrowful, "You are filled with the joy of the Lord;" to one who is in want, "God is your never failing supply." Great should be our joy that God's boundless Truth is for all, and will make each its abiding place in proportion as he earnestly desires it, and opens to receive it. The ever-present Good is always with us. These are realities that endure forever. Let us come into the realization. Let us tell the Father the blessings we desire, and take them *now*.

The awakened soul sees God everywhere in all creation. How delightful all is to such an eye. He sees the sunshine as a symbol of God's glorious Truth; the rain as a symbol of the blessings that are constantly being showered upon us; the true man as God's thought; the body as a symbol or expression of that thought. Flowers must have sunshine, rain and fresh air, or they fade; so we must have the Truth of God, of which sunshine is a symbol, and we must recognize ourselves as one with the Father to show forth beautiful manifestations.

"I am only a child that is lying
On the bosom of Infinite Love;
I speak not of living or dying,
I know not sorrow or crying,
My thoughts are dwelling above.

"The spring of Life that is flowing
Is hidden with Christ in God;
Not yet the mystery knowing,
I feel that the peace is growing
As a river grows deep and broad.

"All I need without price I am buying
By my trust in the goodness above.
There's an end to my yearning and sighing,
For just like a child I am lying
On the bosom of Infinite Love."

The peaceful benediction of the Father's love now falls gently o'er you. You are filled and soothed by its all-healing presence.

Mrs. May Wolzak: We can put this knowledge into practice in our every-day life. Going into a

neighbor's the other day I found her at the machine trying to make some clothing for her children, and the machine would not work well, and she was jerking the thread out, and fussing and fuming with impatience, and calling the machine names, and really abusing it. I said, "Let me sit down and try it," and I began to pet the machine and talk to it as an intelligent thing, and it worked all right for me. So it is with us when we blame others for faults which are really in us. Let us bless everything and see the good in everything, and we will get the good from all.

Mrs. Heller: When I first came into the Science I began to practice it. I used to burn and cut my fingers when about my work, but I began to bless those fingers, and then I would not burn them. I would bless the materials I put into different articles of food, and I would always have good results. There is no detail of our daily lives where we cannot put this Science into practice and reap the benefits.

Mrs. Myrtle Fillmore: One of our poets says, "I find my own complexion everywhere." We certainly find what we look for. Intelligence is omnipresent, and it responds to our call. There is no place where this Intelligence is not, and the things we call dumb, unintelligent things, express just what we put in them. Home-makers make their homes, and they make them just what they will. They can put the substance of rest into the chairs until those who sit in them feel the vibrations of rest. Bless everything in the home; write holiness upon the pots and kettles.

Mr. Gordon: In the testimony of the efficacy of the healing power of applied Christianity I want to tell of a demonstration made in these rooms yesterday. I came here suffering intensely from a diseased tooth; you all know what that means, and after being treated for twenty minutes, the pain ceased entirely, the swelling had subsided, and I went out in peace.

Mrs. Jennie Croft: This demonstration was made possible by laying hold of the Spirit of Truth through an understanding of its power, its limitless power, working now and all the time. Our leader spoke of the "Beautiful Now;" I wish to add one word, the "Eternal" Now. This "Now" is all we have of time, or ever shall have. The past is not, the future is but the Now as it comes to us, and thus the Now is all we are conscious of. It has been said that the two thieves which were crucified with Jesus were the thoughts of the past and the future. These thoughts, if we dwell upon them, steal from us the energies needed for the proper living of the Now, and when the human sense of things is put away from us with the Jesus state of consciousness, and the Christ is risen in us, then are we "this day in Paradise." Let us give our best thought and effort to living each day to the very best and highest that we can conceive, wasting no time in speculation, but *doing* in this beautiful, eternal Now what the Spirit leads us to do, and we shall find peace.

Mrs. Yancy: Peace! What is peace? If we have aches and pains, we do not have peace; and some may send for the doctor to get peace. What is that peace Christ gave to us? He said, "Peace I leave with you, my peace I give unto you, not as the world giveth." What have we done with it? We have laid it aside and taken up something else, laid our peace down. We cry, "O Lord, have mercy on us." How can God have more mercy on us than we have right here? We must love and have mercy on everything if we would have mercy and love for ourselves. See no evil, see the good only, and see it Now.

— JENNIE H. CROFT, Sec.

I grant unto every being in the universe, whether seen or unseen, his Divine purity and innocence, which in due season will lead him to the fountain of Life, where God (the Good) shall wipe away all tear-stains from his soul.—HANNAH MORE KOHAUS.

THE KEY.

BY ELLA WHEELER WILCOX.

All that I crave belongs to me;
God held the gifts, and I the key.

He held them waiting my command,
And yet I would not understand.

In petulance and discontent
Full many a wasted year was spent.

I cried, "How cruel is the Fate
That bids me work and weep and wait

"For things that make life worth the living,
Nor rob the giver in the giving.

"A little joy, a little wealth,
Result for toil, abundant health;

"A chance to do — a chance to be — "
And then I looked — and saw the key!

Right in my heart I carried it,
Divinely fashioned, formed to fit

The lock of God's great Reservoir,
Which held the things I thirsted for.

The key was Love, pure gold a-crust
With glittering gems of swerveless trust.

It fits all doors, it turns all locks;
It leads the way through walls and rocks.

It lifts the bolts, unbars the gate,
And shows where all life's treasures wait.

Oh, are there heights thy feet would press?
Use Love the key to all success!

The Holy Supper is kept indeed,
In whatso we share with another's need —
Not that which we give, but what we share,
For the gift without the giver is bare;
Who bestows himself with his aims feeds three —
Himself, his hungering neighbor, and Me.

— JAMES RUSSEL LOWELL.



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

February 20th to March 20th.

I am inspired by an almighty courage—
I cannot fail.

Noon Thought.

(Held daily at 12 M.)

I draw strength and power from the secret
recesses of the Spirit within, and there is no
limit to my endurance.

A Silent Unity comrade, who lives in a far distant
land, but who for many years has been very close in
spirit, often writes of his steady spiritual growth.
He is one with us in the Jesus Christ Thought, and
he has written out some of the statements he holds
every day. He says:

Jesus Christ the source of our Being, yesterday,
today and forever the same. I am that I am. I and
the Father are one. I in thee and thou in me. I
praise the Lord for health, strength, completeness,
perfection, in every part of my body, which is
substance and life. I praise the Lord at all times.
I praise him for all things. I claim the good that is
for me; as I claim I receive and give God the glory.
If I have all power over the body, why should I
be subject to its limitations? I deny them. I am
pure mind (spirit) and all-powerful. I bless my
body that is now being created in the image and
likeness of the Divine Idea. I cannot be sick or
know any weakness, for I am a child of God and
count it not robbery to be equal with God. God is
my help in every need—bless Him. God is my
help now—praise Him. Peace be unto you in
every part of my body, which is substance and life,
brain, nerves, muscles, heart, lungs, stomach, liver,
kidneys, entire generative organs, eyes, sight,
hearing, smelling, tasting, feeling. —D. M. L.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular meeting of the Truth Students of Chicago met as usual in Oriental Hall, Masonic Temple, January 6th, 1904, Mrs. Vinnie Carr leading. Subject, "Demonstration."

Meeting opened by singing "God is Love," followed by a Silence wherein each one was asked to realize that "where two or three are gathered together in His name asking what ye will, believing ye shall receive," and so ask in the silence for the individual need.

Mrs. Carr: Recognizing that everything in the physical world is representative, therefore having a spiritual correspondence, so the lesson for today teaches the individual application of the historical care (demonstration) of Naaman through the law of cause and effect. Demonstration is the proof of a proposition, or a verification of a truth through personal experience.

II. Kings 5:1. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

Syria is located on the frontier of Palestine, which is known as the land of Israel and later as the Holy Land—one country. Israel (the Being) is the one country. All countries, states, cities and towns are states of intelligence, thus Syria, the outermost, is the land governed by the intellect, intellect being the first functioning of intelligence through the senses. The meaning of the name Naaman is *pleasantness*, and pleasantness is under the jurisdiction of the senses. The captain of the hosts (senses) is the intellect which is always a warrior, and war always means conflict and separation, seeing duality when there should be oneness. "And he was a leper." Leprosy in *materia medica* is burning, it ching, dissolution; so in metaphysics it is worry,

passion, greed and desire. Leprosy is considered an incurable disease, but we in the New Thought do not recognize anything as incurable in the sense that ignorance, which is the cause of all disease, can be perpetuated.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife."

The little captive maid is the first glimpse of intuition. Intuition is the feminine, and is the first functioning of intelligence in the spiritual plane. Through intuition, intelligence perceives there is another country, Samaria. Now Samaria is the province which is later found to be the promised land.

"And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

"And one went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel.

"And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment."

The king of intellect, always commanding, prepares the outer, still looking for help from the external.

"And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

"And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God to kill and make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

"And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

And he brought the letter (shape or form) for help. The two kings are rulers, and two means multiplicity, hence a lack of understanding. The King of Syria is the highest degree of intellect, but the King of Israel is the lowest degree of intuition

because the *prophet* of Israel is the man of God, hence the rending and lack of understanding.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

With all his horses (impulses) and his chariot (determination) and stood at the door, fixed in his (belief) materiality.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

The Jordan (the descender) is the river of Palestine, and is always spoken of as *the* Jordan to distinguish it from the river of Commerce, the Euphrates of Western Asia. The Jordan merits its Hebrew name, the descender, because it is a huge cataract, and in no way like a river except that it is perennial. In the course of a hundred and four miles in latitude it flows two hundred miles and has twenty-seven rapids, and in the first eleven miles of latitude falls eight hundred feet. It has no fisheries, no cities of eminence on its banks and no ports. It is never mentioned in the Scriptures except as a boundary, and the "beyond Jordan" was as common an expression in that country as "across the water" is in the English language. All seas, lakes, rivers, streams, fountains and wells are representative of cosmic consciousness. Consciousness is to know: any concept of consciousness implies distinction between one thing and another. To know one thing as it is, is to distinguish it from something that it is not. To be conscious there must be a subject (conscious person) which is conscious of an object. Subject and object are the two essential factors in consciousness, existing only as they stand in relation to each other. Consciousness (the river) is the border where the object ceases to be object, and the subjective becomes known. Subject is subject only as it conceives of an object, and object is object only as it is apprehended by the subject. The river (consciousness) is the border where intellect ceases to be intellect and spiritual perception begins. The

correspondence of the many levels of the river are representatives of the many states of consciousness experienced by the soul in its journey from the Adam to the Christ.

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper."

In the old way we sought cause and consequence outside of ourselves; in the new thought all the old bearings of life bring everything within the individual himself.

"Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

"Come, let us reason together, saith the Lord." Then the servants (senses) with the aid of the maiden (intuition) are able to reason. Deliverance is not in things, but in truth. It is through recognition and not time (seven times) which cures. Seven is the end of the physical manifestation and the beginning of the spiritual. Here Naaman demonstrates the law of obedience by surrendering his own will to the will of the prophet (the higher). As Noah regained his earth, Abraham his son and Job his wealth, so Naaman recovered his health.

"And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

"But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused."

How prone we are when we make a demonstration to run and tell it, thinking we have reached the ultimate, and saying, Now I know, and everytime we say, I know, we assume a responsibility and are called upon to prove it.

"And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."

What advantage will it be to erect another or make an outside display, if we do not recognize that we ourselves are the "Temple of the living God"? God erects His own temple.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

"And he said unto him, Go in peace. So he departed from him a little way."

Go in peace; the only peace that can be found, is within.

"But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he bought: but, as the Lord liveth, I will run after him, and take somewhat of him.

"So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

"And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

"And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him."

Gehazi (portion) means a part of or a nature of the being. "My master hath sent me," is a lie, which is error. Ephraim is self-love, and self-love is the error or lie. The error we make is in thinking we desire material things before we do the Spiritual. The two sons are self-love and love of things.

"And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed."

The tower means guard; the tower in ourselves is that secret place of the Most High where the watchman (our real Self) never sleeps.

"But he went in and stood before his master. And Elisha

said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

' And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants?

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."

. "Went not mine heart with thee?" How can we get the Spiritual guidance when we are so under the influence of self-love and love of things? Things are good in themselves, but seek the Kingdom first. Curing is getting rid of an ailment. Healing is making whole. We are not to think we are safe because we are perfect in ninety-nine points; it is the hundreth point that is the test of virtue. We must first know the truth of our being and then the supremacy of God, after which we will learn the unreliability of the personal sense and the nonentity of evil.

Mrs. Jane Yarnall: The demonstration in the curing of Naaman came through obedience. The prophet spoke with authority, not from his physical, but from his real Self. Water is cleansing—and also changing—so when we change our minds we are also cleansing ourselves. We may be absolutely healed of our error although not cured of other errors, but to be made "every whit whole" is to be healed of every condition.

Mrs. Agnes See: It is not so much demonstration of disease, but why we have to demonstrate. If God is all in all and man is the image and likeness of God, why should he have to demonstrate? It is so common for all of you to demonstrate that you feel you must do something great to call it a demonstration, and often because you have not done something marvelous you think you have failed. Many think it almost impossible to demonstrate health without the aid of drugs or the external

remedies. We must always speak of demonstration in its direct relation to Truth from the standpoint of Spirit, which is the principle that sustains us in every thought and act. When we learn to be still, having faith in the Good, unlimited by motives or desires, the Good will be accomplished. If you depend upon yourself without a knowledge of the real power, you may not succeed, but if you let the Truth — God — do the work, you are bound to succeed. We do not manifest God. God manifests Himself through what we call ourselves. It is not through work or wrong thoughts or things that we demonstrate, but by just letting God shine through us.

Mrs. Wolfe: The individual must do the work. The lesson for each one of us to learn is the necessity of individual effort. The great demonstration is the power of thought, and our individual work is to apply that power, and that is where we use our will. The human will must say, "I will no longer think negative conditions about myself. I will think of myself as whole and perfect, as the image and likeness of God."

Mr. C. A. Shafer: We need not be anxious to make a demonstration, because we *are* living demonstrations of the Christ. Always start with the I AM, because God is Mind and you are the Image. The Jews stand for our religious thoughts, and all other things are the heathen. We must acknowledge God in all our ways. We must be obedient and go among our religious thoughts and find there that we must be baptized in the Jordan, or we must change our judgment. We must no longer judge according to the senses, but righteous judgment. We can't get away from God no matter where we go or what we do, but we must recognize that always — and so create our world good, and there we will find peace. Peace, love, and health are living things, and if you let them into your consciousness they will raise you right out of any undesirable condition. Don't mix yourself up with things, but keep your attention fixed on God. Recognition that the Father and I are one is the great demonstration.

HARRIET DELANO POOL, Sec. *pro tem*.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

"The Lord is my shepherd; I shall not want."

Three of the greatest words in our language are, God, Love, Truth. While
ON READING THE XXIII. PSALM. unable to define them, we feel that God is Love, and often use them interchangeably. And "What is Truth?" 'Twas Pilate's question put to Truth itself, that deigned him no reply.

Another trio of words of universal human interest are, mother, home, shepherd. Much has been written and sung of the first two, but we do not always sufficiently dwell upon the value and comprehensiveness of the last. The shepherd cares for the good, well-behaved sheep, it is true; but far more tenderly and anxiously does he seek the needy ones. If there be a sick or weary sheep, a silly, wayward or frolicksome lambkin, the shepherd will not rest, until by persausion or force, if need be, the black sheep is safe within its fold.

When David sang, "The Lord is my shepherd," he made the strongest, broadest statement possible.

"I shall not want," surely not, since "He my shepherd is;" I am his especial care, and my needs are all supplied.

"He maketh me to lie down in green pastures."

The child of God knowing himself as such is continually refreshed and strengthened by appropriating the beauties of the material world, while fully realizing the transcendant joy and peace of the spiritual world.

"He leadeth me beside the still waters."

If I confidently rely upon God, He will teach me the deep mysteries of life.

"He restoreth my soul."

Though I stumble, sin, forget or become discouraged; if I cling to the consciousness of His

presence, have faith in the guiding hand, my soul is ever being restored to its Divinity.

"He leadeth me in paths of righteousness for his name's sake."

Because I am a child of God I bear His name, and He cares for His own. If I realize this, I am constantly shown the right way of righteousness.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me."

A rod is the emblem of power or authority. Thy rod, omnipotence. A staff, something to rely upon for support in time of need. Thy staff, omnipresence. Since I have the power and presence of God, I have *all*, and need know nothing of fear or evil.

"Thou preparest a table before me in the presence of mine enemies."

"A man's enemies are those of his own household." Among mine I find doubt, fear, selfishness and criticism, yet in the very presence of these I may sit at my Father's table and partake from its fullness of love until doubt shall be displaced by absolute confidence; fear by perfect peace; selfishness by willing service, and criticism by loving charity. Thus my enemies will become so weak from lack of nourishment and exercise that they will fade away, and be known no more in me.

"Thou anointest my head with oil."

The consciousness that nothing can separate us from Divine presence is surely the richest of all blessings. The anointing is continual.

"My cup runneth over."

The supply is ever greater than the demand. No matter how much we use, we never exhaust the fountain of God's Love.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

When I work in His presence, and in His service, goodness and mercy are ever with me, and follow me. Since "ye are the temple of the living God," we do dwell and abide in the house of the Lord *now* and *forever*.

— J. P. .

The Rev. S. E. Simonson—a Christian Science Reverend—says that he has cured a broken arm with Christian Science treatment. He did not touch the arm, he just “demonstrated,” and cured the arm at once. The Reverend Simonson’s wife cured burns the same way, even destroying the scars, which doctors could not possibly have done.

The Rev. Dr. Dowie, of Chicago, cures people, or says he does, and he gives policemen in his town Bibles instead of clubs, which is original.

In New York City a relic of a saint is exhibited, and it is announced that children are cured of hip disease. Many crutches are thrown away and abandoned as evidences of cures.

In Tennessee, in front of the East Tennessee National Bank Building, a Salvation Army man, Ernest Linestone, kneels from dawn till dark declaring that he sees the image of the Saviour on the bank. He prays earnestly, addressing the crowds from his knees, and describing the vision in the most minute detail. Nobody disturbs him. Not long ago he would have been made a saint or put in jail. Now they just leave him alone.

We have Christian Science cures, faith cures, Protestant cures, Catholic cures—we do not propose to discuss here the merits of any of them.

We call attention with satisfaction to the fact that all of those cures go on side by side, each one claiming as much or as little as he pleases, and nobody objects.

Not very long ago one particular kind of cure would have been officially recognized by the Government, and all the other alleged curers would have been burned.

We are still, as a race, very largely a victim of humbug, but at least we have stopped burning each other alive—with the exception of an occasional negro—and that is certainly a sign of improvement.

—*New York Journal.*

ANSWERS TO QUESTIONS.

BY J. H. C.

117. (a) I saw in the paper where Mrs. Eddy had her valuables stolen. She teaches that a thief will not steal from those who do not think they will steal. Now has she not failed in some way to live up to what she teaches? Do you think it right for her to hoard valuables as she does?

(b) Do you think it right for one to practice physical culture when they hold the thought, and science teaches that "God is all in all, and will do all things for us"? — MRS. W. H. S.

(a) It is true that if we have inharmonious experiences of any kind, it is because we have made it possible through either a lack of understanding of our power to make ourselves impregnable to attack, or we have failed to make our understanding an active factor in our daily lives. Nothing but good can come to that one who recognizes nothing but good. It is not for us to sit in judgment on the actions of others, to say what is right or wrong for them to do; this question is for each individual to answer for himself, and govern himself accordingly. "Happy is that man who condemneth not himself in that which he alloweth."

(b) In our estimation the practice of physical culture is a good thing, for, while "God is All in all," yet man has his part to do in manifesting this "All." We know that our muscles are made strong through use, and become weak if we do not use them, and we cannot expect God to do our work for us. "Faith without works is dead, being alone;" consequently, if we would be fully developed let us have unlimited faith in the power of God, and send this faith in strong statements all through the cords and muscles, the nerves and cells of our bodies *while we* are exercising them, and we will have marvelous results.

118. Will you be kind enough to answer the questions I ask below?

(a) If God does not decree that one man shall be prosperous and another unlucky or unsuccessful, but all have the same

Divine right to all they desire by complying with the law of progress, why are some wicked people prosperous while some good Christians are unlucky in this world?

(b) Will you please also translate the first, second and third verses in Romans, fifteenth chapter? — Mrs. F. C. J.

(a) The law of cause and effect works for saint and sinner alike, and there is no such thing as luck. Many a so-called wicked person has unlimited and boundless confidence in his own power to accomplish his desires, and he concentrates all his thought and action to that end, never once doubting but that success will crown his efforts. He believes in himself, and this is the cause of which success is the effect or result. Now, oftentimes, your real good Christian is a man who has doubts of himself, who has not a living, active faith in his inherent capabilities. He believes in God more as an external power than an indwelling energy, and, although the decree is "Whosoever will may come and take of the water of life freely," he comes with a little tin cup and goes away murmuring over his unsatisfied desire, when he should come with a great bucket and be filled. God provides the supply; man takes as he will: "According to thy faith be it unto thee."

(b) We interpret this to mean that there are divisions of our consciousness which are strong and others which are weak, and that the stronger — as the will, the intelligence, the understanding — should rise up and strengthen the weaker faculties, for even the Spirit — the Christ within — suffers reproach, or cannot be in complete harmony, when any part of ourselves is not on the highest or spiritual plane.

119. Please give Spiritual interpretation in UNITY of Hosea 2:15 and Rev. 2:17. — Mrs. E. McC.

Hosea 2:15 — And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

This verse must be read with the context, and is symbolical of our state when we serve other than the true God. We are given to idolatries, letting fame,

riches or pride of intellect come between us and our realization of the Truth, but we are to be brought back to a knowledge of our true selves and of God, and we shall sing and rejoice because we have come out of the darkness of ignorance.

Rev. 2:17 — He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

When we redeem ourselves from the bondage to sense, we shall be sustained by the inner or spiritual food (hidden manna), which is understanding of the Truth, and which is the foundation (the white stone) upon which we build up the true self, and the name thereon is our consciousness of this Truth, which none can know for us — we alone can realize it.

THE INFINITE.

Greatness, which is Infinite, makes room
For all things in its lap to lie;
We should be crushed by magnificence
Short of Infinity.

But what is Infinite must be a home,
A shelter for the meanest life,
Where it is free to reach its greatest growth,
Far from the touch of strife.

SHARING WHAT IS INFINITE.

We share in what is Infinite; 'tis ours,
For we and it alike are Thine;
What I enjoy, great God! by right of Thee,
Is more than double mine.

Thus doth Thy hospitable greatness lie
Outside us like a boundless sea;
We cannot lose ourselves where all is home,
Nor drift away from Thee.

— FABER.

“We are making, hour by hour, our own heaven or our own hell; and, in the degree that we are making the one or the other for ourselves, we are helping make it for all the world beside.”

REPLY TO A LETTER.

DEAR FRIEND—I fully appreciate the environment in which you find yourself and the conditions surrounding your affairs. To “sin” means simply *missing the mark*; that was the general meaning of the word when it was first used in archery. From this idea of missing the mark came the twisted and distorted idea as given by the churches. It is said by a Biblical writer, “All have sinned and come short of the glory of God.”

You see the original meaning of the word is here meant. A soul may sin; if consciously, that is, with a purpose, yet it is simply from a lack of knowledge and understanding. If one only knew the results of falling short in any particular, whether consciously or unconsciously, how careful he would be and how eager to live perfectly true. Ignorance gives rise to prejudice, malice, fear, and all short-comings. While the innocent seem to suffer the effects of this ignorance through the action of others, yet we should all realize that justice and harmony *will* in time, either soon or late, become manifest. If we will only accept these experiences as lessons, as stepping-stones to higher planes of consciousness, as the “trying fires,” and not permit ourselves to become discouraged or disturbed, we will find that our very attitude will not only give us peace and joy, but will even free the ones whom we know to be missing the mark in their actions toward us. I know it seems hard sometimes to see the good in every one of these conditions, yet the very fact that these experiences have come to us surely means that they contain a personal lesson for us. It may be to teach us resignation, or nonresistance, or equanimity, or to force us to acknowledge our love for all mankind, or to do as Jesus did, forgetting the acts of cruelty and malice against him, “For they know not what they do;” or, it may be to force our recognition that all of these material conditions are unreal, because they

are not eternal, and that we in recognizing only the good will by such recognition call it forth, and therefore all that is opposed thereto will fall away little by little.

"The soul that sinneth shall die". Yes, to all the highest and best. That is, it will not recognize the joys and peace and blessedness of the Divine realities. There are many things which we must die to daily. That does not mean that we are obliterated, but we will remain in the dead condition until we regain a newness of life, and, whether in this body or passed to some other plane of consciousness, we must finally come to perfection and return to the realization of the Divine Being which we held when we were formed from that Being.

We will all come to ourselves sooner or later, and realize that we are feeding on the "husks," and will arise and return to our Father. We are all in eternity now as much as we will be after leaving the body. If we do not prove ourselves in this life we must in some other, so do not worry over the state of those who have gone on, for if they are restless and discontented, as shown you by the clairvoyant, it is a fact you should rejoice in — not at their discomfort, but for their own sakes because they are awakening to higher sense of right. You can aid, not only yourself but *them*, by holding no thoughts of malice or hatred for what they have done in the past, realizing that every one is *doing the very best he knows at every moment*. The man who commits murder thinks at *that moment* he is doing the best to gain a certain end. What he needs is a change of view in such case. Let us help all by being cheerful, giving them the credit of doing the best they know, but always affirming that they are illuminated and led by the Divine Spirit and only the Good.

Let the money go. That which has passed from your hands was not best for you to have, and that which rightfully belongs to you shall come to you. See that only words and thoughts of forgiveness and blessings proceed from your mind, and take the intuitive vibrations which express themselves in words to you, and *pray for them*; that is, *bless* them, affirming that they are now turning to the light and the right, and you will soon see how much brighter and happier you will be, and you will have the realization that you have blessed and uplifted the others.

Yours with love and blessings, — C. E. P.



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WHAT IS THE NEW THOUGHT?

The New Thought is the new interpretation of universal and eternal Truth.

God — Universal Spirit, Mind, Principle — is omnipresent, omniscient, and omnipotent.

Man is the individual expression of God, possessing inherently, and capable of manifesting, all the aspects of God.

Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

The consciousness of harmony is Heaven, here and now: in the realization of which abide peace of mind and health of body.

The essentials of the New Thought are suggested by the words — Unity, Co-operation, Freedom, Brotherhood, and Individuality.

Mrs. Annie Rix Militz is teaching this month in Washington, D. C., at Mrs. S. A. Clemon's School of Soul Culture, which has just been recently founded in that city.

Next month we will give a synopsis of the work being done by the New Thought Executive Committee, and interesting information concerning the Fourth New Thought Convention to be held in St. Louis during the World's Fair.

The Light of the Spirit is a new monthly folio devoted to "Revelations of the Light that lighteth every man that cometh into the world." It is published by the Brotherhood of the Illuminati, Washington, D. C., and is ably edited by Rev. Helen Van-Anderson. 50 cents a year.

"Directions for Beginners" is one of the most helpful booklets that we publish. It has a chapter explaining in few words the fundamentals of mental science, followed by a six-days' course of treatments. These daily treatments are taken from the formulas of a very successful healer, and many have testified to their healing efficiency. This booklet sells at 10 cents per copy or \$1.00 per dozen.

Unity Headquarters' Building Fund.

Previously reported.....	\$504.52
Mrs. J. I. Wallace, Kansas City, Mo.....	1.00
Daniel Hoagland, Kansas City, Mo.....	2.00
James Evans, East Liverpool, Ohio.....	1.00
Mrs. R. Westerman, Nickerson, Kan.....	1.00
Florence Dewey, Washington, D. C.....	.25
M. T. Scott, Kansas City, Mo.....	5.00
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A Friend, Kansas City, Mo.....	.50
D. Hoagland, Kansas City, Mo.....	1.00
D. Hoagland, Kansas City, Mo.....	1.00

Total \$546.27

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee Street Kansas City, Mo., all receipts to be acknowledged from month to month in **UNITY**, giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

HON. H. R. WALMSLEY, DANIEL HOAGLAND, J. I. WALLACE.	}	Building Committee.
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Mrs. Helen Van-Anderson, author of "Victoria True, a Live Woman," "The Right Knock," "It is Possible," "The Story of Teddy," and editor of *The Light of the Spirit*, taught a class of about seventy-five members at Unity Headquarters the last week of January on "Life and Living," and an advanced course in the parlors of the Victoria Hotel. Mrs. Van-Anderson was for years pastor of the church of the Higher Life in Boston, and is a pleasing and effective speaker. She occupied the platform of the Unity Society of Practical Christianity Sunday morning, January 31st, and February 7th, addressing large congregations. Sunday evening, February 7th, she delivered a lecture on Egypt, her experience there being quite interesting.

Wee Wisdom for February has the following table of contents: Sunshine Corner — "A Sunshine Christmas Tree;" "One Summer in Pacific Grove, or, What Faith Did," an illustrated continued story by Mary Brewerton deWitt; Poem — "A Run-

away Sunbeam," by M. Brewerton deWitt; "A True Duck Story," by Papa Harry; "The Autobiography of A Nickel," by Martha Haseltine; Poem — "The Song of Love," by Viva A. Leeman; "The Story of a Valentine," by Louise Kline; Poem — "The Birds' Valentine," by M. Brewerton deWitt; "The Little Bears' Christmas," by Carmen Bear; "The Seed Word;" Epistles; Poem — "A Pocketful of Sunshine;" Ye Editor's Sanctum; Publishers' Department; "Our Valentine Visitor;" Pillow Verses.

UNITY must have 10,000 new subscribers this year. How many of these will *you* undertake to furnish? If each one of you would send but a single new name, we could accomplish it. If you could read the innumerable letters we get telling of the changes in health and affairs that have come to people through reading UNITY, we are sure you would make special exertion in putting it into the hands of your friends. A lady who has been very successful in harmonizing her life by observing the Divine Law, as outlined by our philosophy, says that she carries a copy of UNITY with her always, and morning, noon and night she says silently, "I radiate UNITY's Spirit of love." It has worked wondrous for her — not the magazine but the Spirit it represents. Whoever reads the magazine, and enters into the Spirit it describes and carries, will prove the fruits of the doctrine.

Do not send us commercial advertisements. This is not a trade publication, and we do not desire to cultivate the cupidity of our readers beyond its present capacity. The world is now stark mad with the money making thought—it is the most formidable disease we have to heal. Should we give up our pages to descriptions of schemes that will increase this crazy whirl, so potent in paralyzing brain and nerves? We had as well commend the advantages of live arc light and trolley wires as conducive to the health of those who will lay hold of them.

Because some of the New Thought people made the Chicago convention a convenient advertising medium for their wares is no reason why it should be counted a failure in good works. There were traffickers in the temple in the days of Jesus—he did not destroy the temple because of them, but drove them out. The Chicago convention was a success and has much good in the present to its credit, and much more to follow in the future. All gatherings that tend to fraternity, and a broader understanding of men's motives and methods in similar fields of work, are beneficial and should be encouraged. We remember with pleasure the meeting with old friends, and the making of new ones, and we can truthfully say that the convention did us much good.

UNITY one year and a cloth-bound copy of "Lessons in Truth" by H. Emilie Cady, (price \$1.25), for \$2.00.

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in Woodman Hall, Fifth and Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special Private classes according to announcement. All are welcome.

Harry Gaze and wife returned to Kansas City after giving a series of lectures and lessons in Denver and Pueblo, and are at this writing working here. Mr. Gaze lectured at Arlington Hall, and taught a class on "Perpetual Life, Health and Beauty" in the parlors of A. P. Barton, editor of *The Life*. In the spring they expect to take a trip to England, Mr. Gaze's native country.

The Chicago New Thought Federation elected the following officers for the present year: Chairman, C. O. Boring; vice-chairman, Grace Adelaide Kiersted; secretary, Eugene Elliott treasurer, Mrs. Meroe C. Parmalee. No union meeting was held in January, but one will be held this month. This is the local Chicago Federation which was instrumental in bringing about the successful recent convention, which was the third general New Thought convention held in recent years, the first in 1899 and the second in 1900. The fourth will be held at the World's Fair in St. Louis, Oct. 25-28.

We acknowledge with pleasure an invitation to the UNITY staff from Evelyn Arthur See, editor of *Higher Thought*, to attend the first annual banquet of the students and readers of the *Higher Thought* at the Palmer House, Chicago, Thursday evening, February 25th. The parlors will be used for the reception before the dinner hour. At nine o'clock the dinner will be served in the banquet hall, the service requiring one and one-half hours, following which will be toasts and responses in keeping with the spirit of the occasion.

Mrs. Margaretta Church Bothwell, who was formerly located at 1418 Broadway, New York, has returned to that city and will take up her work of teaching and healing. She contributed a condensed report of the Chicago New Thought Convention to February *Mind*.

METAPHYSICAL PUBLICATIONS.

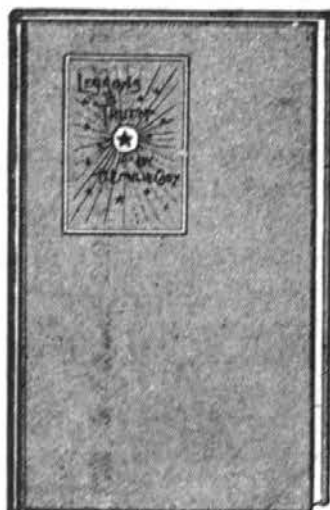
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Vol. XX,

MARCH, 1904,

No 3.

CONTENTS.

PAGE

The Power of a Loving Life. . . 131
By J. P. Cooke.

Teachableness. 135
By Sara Louise Weld.

New Thought Federation. . . 138
By Charles E. Prather.

Bible Lessons. 141
By C. F.

Kansas City Mid-Week Meetings.
"Peace." 154
"Thought" 155
"Redemption." 158

Society of Silent Unity. . . . 162
The Class Thought. 163
Noon Thought. 163

Truth Students of Chicago. . .
"Baptism." 164
"The Lord's Day." 166

After Six Years. 170
By T. M.

Condensed Truth. 173
By Various Writers.

Answers to Questions. 176
By Jennie H. Croft.

Publishers' Department. . . . 179

Review of New Books. 181
By J. H. C.



BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. - EPH. 2:20.

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THE POWER OF A LOVING LIFE.

BY J. P. COOKE.

We have long heard that God is Love, or, in the same words, Love is God. The writer, not content with the affirmation that God is loving, gracious, merciful, insists that God is Love. God is the root and ground, the supreme attraction; God is Love itself.

Even among the children of men, it is known that the loving life is the Divine Life, the heavenly life, the tender light that seeks to warm and cheer, to bless, uplift and illuminate. Life is simply transfigured and glorified, here and now, by high sentiments as springs of action.

It is Mother Virtuzia of the Chicago *Circle of Light* who asks, "On this, the threshold of a new year, are you more ready to come together in the closer soul communion, the sweeter friendship of the Spirit, and thus bring into fuller realization the Path of Light, the Goal of Truth, the Blessed Love for which we are laboring? Let us hope that the walls and partitions of the self-life have become at least so transparent that the clear white light of the Spirit shines through, a recognized power from the Inner Life. In proportion as one seeks it, laves in it, to that degree do all parts of the outer life become transmuted, spiritualized and vibrant with the sphere of harmony. Harmony—order—is heaven's first law. Blessed are the pure in heart—spirit—for they shall see God."

Herein is breathed the pure tone of divinely human affection or love. Every great teacher has his word of power. It is the key to his position, to his life. This word, with Socrates, was "Reason."

With Plato it was spiritual "Harmony." With Budda it was "Renunciation" for the sake of a higher, nobler, more worthy choice. With the Son of man it was one great, sweet, mighty, all-powerful word — Love! Love was the key to his heart and his life. Love! Love to God, to man, to the stranger, the neighbor, the friend, the enemy; to the frail, the sinful, to the great or the small; to the good or to the evil; to the infinitely great, or to the infinitely little; to the Father in heaven above and to the least of the lowly ones on earth.

But he spoke and illuminated that word. It was not with him as it, so often, is with us, a word to convey the pleasing sentiment of our softer mood, or the feeling that the heart indulges when reason and conscience are laid aside and the mind seems to melt into sweet pitifulness. With Jesus it was not merely the word of the philanthropist, but of the prophet, the angel, of a world redeemer, of a heavenly guide.

Now this element of Love is the characteristic element of the mystic. And a mystic Jesus was; a mystic first, last and always. His aim was to teach and show men what God is — the great Being of the Inner Life. His desire was to do away with idolatry — man worship, for the taint of idolatry is the desire to worship the creation instead of the creator. Is the familiar way to bow down to the watch instead of the intelligence manifest in the watchmaker or inventor? Nothing can be manifested that is not in Being before its manifestation.

The office of mysticism is to conduct us from the phenomenal to the Is-ness of the Real; from that which seems to that which *is*. What is that which really is but Truth, Love, Justice, Freedom? all different aspects of one thing; nay, I venture to say, of One Person, One Will, the Absolute and Eternal, the Supreme REASON. The office of mysticism enables us to discern that reason which is at the heart of things or creations, and at the heart of space, if I may so say, helping us to realize that we

are one with the Reason and the Inner Life of all. Not "bone of his bone and flesh of his flesh," but a far closer union: Reason of His Reason, Spirit of His Spirit, Life and Love of His Life and Love.

It is the infirmity of our ignorance and our weakness that we cannot conceive half grandly enough of that Majestic Goodness and Boundless Benevolence, who is ready to show the glories of His own Love and Wisdom with His earthly children, if they love Him truly. Such is the conclusion of philosophy which finds reason at the heart of the cosmos. It is the conclusion of the soul when quickened by Love that finds the world an expression of the Perfect Reason, whose ideas are realized in time; who creates minds and "persons" that they may grow and develop and come into rapport with His love, life and ideas.

Mysticism is well known in the far East, it is even growing into favor with the Western world. Oriental mysticism is marked by its veneration, trust, adoration, humility, meekness, patience, gentleness, sweetness, courtesy and kindness.

The goodness is essentially passive; for the active will is that of God, Je-ho-vah, meaning the "eternal Now of Being," including past, future and present.

We observe that Jesus had this goodness in perfection. He was the pure, sweet, beautiful example of it. He was the perfect flower of the Hebrew mind and life. Its ideas and sentiments were his. His prayers were the very breath of its aspirations. In his moments of entranced ecstasy he communed with its grandest souls—Jephtha, Leah, Sabilla—with "Light" his guardian angel and the only daughter of Leah. The founder of Masonry on this planet was the spirit LEIAH, once king in ancient Arabia. The words of the Hebrew prophets and psalmists came to him in his hour of trial. His character devoted its riches of spirituality to the grand purposes his guides had cherished for hun-

dreds, yes, for thousands of years. His devoutness, submission, trust, acquiescence in the decrees of heaven, reached the point of a supreme attainment. His words in the garden, "Father, not my will, but *Thine* be done," expressed the very heart of resignation.

Words can hardly describe the loveliness of his humility, the power of his loving life, the entrancing melody of his soul, the light and glory that was around him because of the perfection and holiness of the light within which attracted these hallowed souls from the beyond.

Any words of ours must be weak to describe the joy and power of a spirit so consecrated to the Divine uses of benevolence and of the love of the Spirit. It is God, the One Fount of Love of the Mystic or of any other religiously awakened soul; God alone could inspire such devotion of purpose. It is the power and glory of life, and was sweetly sung by Agnes Chester See in the lines:

"Keep Faith with Love, the cure of every curse,
The strange sweet wonder of the universe.
God loves a lover, and while time shall roll
This wonder, Love, shall save the human soul.

Love is the heart's condition: Youth and Age
Alike are subject to its tender rage;
Age crowns the head with venerable snow,
But Life and Love forever mated go.

Along life's far frontier the aged move,
One foot beyond and nothing left but Love!
And when the soul its mortal fear resigns,
The perfect world of Love around it shines!"

"To have knowledge and wisdom is to have bliss. The only way to knowledge and wisdom is in oneness—in coming into oneness with the Omniscient One. Give up completely your mortal or carnal mind and will to God, and receive in return Divine Mind and Will, and thus know and be wise, and have peace, power and bliss."

TEACHABLENESS.

BY SARA LOUISE WELD.

[A paper read at a regular meeting of the Chicago Truth Students.]

To the degree one is teachable he is progressive. This is true of nations; in fact, of all divisions of mankind into sects, schools and societies, as well as the individual. For any nation to feel it has arrived at the acme of power, that within its own boundaries is contained all there is worth knowing, all the knowledge either necessary to or attainable by man, is to see that nation stop all advancement, and shortly to show signs of retrogression.

Let any individual feel he has the whole of Truth, that for him there is no more need of searching, that those with whom he comes in contact have nothing which would be to his advantage to know; let him wrap around him the garment of his own attainment, judging everything he hears or sees by his own little standard, erected on the foundation of his fragment of knowledge, which he is pleased to call the one final fixed Truth, and, if we had eyes capable of piercing the veil of flesh, looking beyond the physical to the within, we would perceive the sad spectacle of a soul shrivelling. For that soul there would be no hope were it not for the immutable Principle forever pushing us all onward to the accomplishing of the Divine purpose.

To be teachable means more than to be simply receptive, for it conveys the idea that what is received is acted upon and put to use. All down through the ages you will find the grandest souls have been the most teachable. Those who attain to great knowledge, and a wonderful spiritual insight, are those who are alert for more knowledge; who are listening with all their powers of hearing if perchance some angel may whisper to their waiting souls a word of Divine Truth. They are willing, from any and every source, to be taught a new thought, or some new

aspect of an old thought, in order to become conscious of a deeper harmony in the Psalm of Life they are learning.

Can we ever expect to exhaust the infinite variations composing this exquisite symphony? Let us strike all the chords of Truth presented to us, knowing full well that all eternity will not bring to an end the possibilities of the soul, through its own divinity, to play upon this harp of many strings. "And Jesus took a little child and put him in their midst, and said unto them, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Human nature was the same in the days when Jesus was in the flesh as now.

He, who knew the hearts of men so well, knew that one of the greatest obstacles with which his hearers had to contend was a lack of teachableness. Why should this man know more than we who are learned in all that pertains to the law of Moses? was the question Jesus knew was in the hearts of many. No one should ever feel that, for him, it is no longer possible or necessary to be teachable, for we shall find, having attained the summit of the mountain we have been climbing, our view will broaden out, and mountains, the existence of which we were entirely ignorant, will loom up before us with summits vastly higher than the one on which we stand. Would we wish it otherwise? Would we wish to be satisfied with our present degree of attainment?

To be teachable in the truest sense, prevents the possibility of criticising others, or condemning those who may not teach or heal according to our present standard of understanding. It enables us to show a spirit not only of tolerance toward them, but to feel they may have an aspect of the one Universal Truth which might be a help and benefit to us. You will remember it is according to the teaching of the Master to wish success to all those who feel they have a message for others. John said to Jesus, "Master, we saw one casting out devils in thy

name, and he followeth not with us; and we forbade him, because he followeth not us." But Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name, that can speak evil of me, for he that is not against us, is on our part."

Truth may come to us through a very humble instrumentality. "Can any good thing come out of Nazareth?" we may be tempted to ask. Those who differ from us radically in many ways may have something for which we have long sought, but, keeping too closely to one line of thought, it has, heretofore, escaped us. Let us take a wide view of souls, remembering each one is in a different stage of development. Then, as we are all the children of God, —and notice we are *all* children in this sense, for who has attained to the full stature of a man in his journey back to his source?—and as God is no respecter of persons, but was often manifested through fishermen, when members of the Sanhedrim were still in spiritual darkness, how can any soul feel it has gone beyond the stage where it should be teachable and receptive?

To entertain the stranger, for in so doing we may be in the presence of an angel, can be applied, it seems to me, to entertaining strange thoughts, for we often find the thoughts we shrank from receiving prove veritable angels of Light, when we have taken them into our hearts. In loving toleration toward all, we shall see their angel side, and it will not seem impossible for us to be taught some valuable truth by any soul when we think of the divinity within each.

This divinity is shining through every one we meet, more or less, and even in those in whom it seems to be manifested less, there may be a grasp of some subject which can clear away for us some obscure point. We are all of one Spirit. We have all come into the world for the same purpose. Having come from God, to manifest God is our destiny. Let us not try to pull up what we think are tares, but let them alone until the harvest, and we may find what we thought were tares have proven to be pure wheat. The Lord of the harvest will know.

THE NEW THOUGHT FEDERATION.

Under the power vested in it by the New Thought Convention in Chicago, the Executive Committee has perfected a New Thought Federation, and has organized the Board of Directors with the following officers:

President, Rev. R. Heber Newton.

Secretary, Eugene Del Mar.

Assistant Secretary, John D. Perrin.

Treasurer, H. Bradley Jeffery.

Auditor, Bolton Hall.

The Board of Directors is divided into an Executive Committee, composed of Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, and Charles Brodie Patterson; and an Advisory Committee, composed of Nona L. Brooks, John D. Perrin, Charles Edgar Prather, and Helen Van-Anderson. To this Committee have been added H. H. Schroeder and Francis R. Pierce of St. Louis, Joseph Stewart of Washington, D. C., and Henry Harrison Brown of San Francisco, Cal.

At a recent meeting held in New York City various resolutions were adopted, and the tentative statement of "The Significance of the New Thought" was changed and shortened, the idea being to make no limitations or boundaries. A constitution governing the workings of the Federation was adopted, which will soon be printed for the information of the public.

The address of the Secretary, Eugene Del Mar, is New York City.

THE NEW THOUGHT CONVENTION.

The Fourth Annual New Thought Convention will be held at St. Louis, Mo., during the World's Fair, on October 25th to 28th, inclusive. The sessions will be held in the magnificent Music Hall, located at 13th, 14th, and Olive Streets, which has a seating capacity of 3,000.

The Executive Board of the New Thought Federation, which was elected at the convention held in

Chicago last November, is making active preparations for the most successful convention yet held. It will be international, and will become as noted as the World's Congress of Religions at the Columbian Exposition in Chicago. Friday, October 28th, has



MUSIC HALL, 13TH, 14TH, AND OLIVE STS., ST. LOUIS,
WHERE THE CONVENTION WILL BE HELD.

been designated by the World's Fair management as New Thought Day, and same will appear on all the official announcements of the Exposition.

Following is the invitation from President D. R. Francis which was thankfully accepted by the convention in Chicago:

On behalf of the Louisiana Purchase Exposition-I desire to extend to the New Thought Convention a cordial invitation to hold the Annual Meeting of the Association for 1904 in the City of Saint Louis.

In this year will be held at Saint Louis the Universal Exposition in commemoration of the one hundredth anniversary of the Purchase of the Louisiana Territory. The Exposition Management will be prepared to furnish without charge a satisfactory hall for the holding of the sessions of the Association. The Committee on Ceremonies will, if desired, recognize the presence of the New Thought Convention by setting apart a special day, or by providing some distinctive feature of the program.

Respectfully, D. R. FRANCIS, President.

Invitations for the holding of this year's convention at St. Louis were also received from the Business Men's League, and Hon. Rolla Wells, Mayor of St. Louis, who will render assistance for the success of the meeting.

The detail work of the convention is under the personal direction of Rev. John D. Perrin, pastor of

the West End Church of Practical Christianity, St. Louis, and Assistant Secretary of the New Thought Federation. He will be assisted by able workers, the following having been appointed as chairmen of the various sub-committees:

Publicity, Charles Edgar Prather, Kansas City, Mo.

Transportation, Bert Pierce, St. Louis, Mo.

Reception, Mrs. Katherine Medcraft, St. Louis, Mo.

Music, Prof. LeRoy Moore, Kansas City, Kan.

Hall, E. M. Dinning, St. Louis, Mo.

Hotel, W. H. Gummersell, St. Louis, Mo.

These chairmen, with the addition of Rev. H. H. Schroeder, Edmund T. Bunting, Mrs. Vintie Root McDonald, and Rev. J. D. Perrin, constitute the Convention Committee.

Arrangements are being made with the hotels and railroads for the accommodation of our people, and the Committee will have a complete list of hotels, rooming and boarding places with the lowest prices obtainable. All those desiring reservations, or anticipating attending the Convention, should address Rev. J. D. Perrin, 4606 Morgan Street, St. Louis, stating the amount they wish to pay, and satisfactory arrangements will be made. The railroad rates will be moderate, probably not over one-half fare from any point.

One of the pleasant features of the convention will be a Chorus Choir of two hundred voices.

It is not too early to begin making your arrangements to attend the Fourth New Thought Convention, October 25th to 28 h, when you can visit the Louisiana Purchase Exposition at the same time.

All editors and publishers of New Thought periodicals are appointed members not only of the Convention Publicity Committee, but also of the Publicity Committee of the Federation.

—CHARLES EDGAR PRATHER.
Chairman Publicity Committee.

“These are blessed days of Light, Life and Love.”

Bible Lessons

BY C. F.

Lesson 12. March 20.

JESUS FEEDS THE FIVE THOUSAND.—Matt. 14:13-23.

13. When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15. And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away that they may go into the villages, and buy themselves victuals.

16. Jesus said unto them, They need not depart; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. He said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass, and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they took up the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away.

23. And when he had sent the multitude away, he went up into the mountain apart to pray; and when the evening was come, he was there alone.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life.*—John 6:35.

Whether or not this so-called miracle took place in the external world as described does not concern the metaphysician. To him it is a description in symbols of movements of mind, and he applies it to his own inner development.

The death of John the Baptist, as described in the last lesson, refers to the passing away of that first enthusiasm for character reform, which possesses the disciple at the earthly stage of his experience. This John the Baptist phase is not the permanent state of consciousness, as plainly stated in the

Scriptures, but is to be followed by one that is. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." — Matt. 3:11.

But when this first enthusiasm passes away there is a certain barrenness of thought and action in mind, and one feels as if he would like to retire to a place where complete rest and absence of effort could be had. When Jesus heard of the death of John "he withdrew to a desert place apart."

But we cannot get away from our thoughts. They follow us wherever we go, and we must minister to them. The people follow Jesus into the desert place from the cities. This refers to the spreading out into the consciousness of the thoughts that have in the former state of mind been confined to certain centres. At this period of development we seem to lose our centred state of mind and there is a scattering of thought. We cannot concentrate as we did in the early stage of our work. Some people lose heart when this break in mental poise takes place, and a period of discouragement sets in. But when one knows that this is the forerunner of a stronger and more permanent state of mind there is a renewal of courage, and the work is taken up with vigor. So we read that Jesus "came forth and had compassion on them, and healed their sick." This healing of the sick, weak, negative, diseased thoughts is the first act of the I AM. You are to speak the word of health and strength to every state of thought and feeling that is not right up to standard; and keep on speaking it until you demonstrate. It may take months and even years to restore health to these accumulated unhealthy thoughts. They are *your people*, and to you is given their redemption.

These thoughts have also to be fed by your increasing spiritual word. The faculties functioning through the intellect (disciples) would send them away when they observe the necessity for food. "Send the multitudes away." If one listens

to the intellect at this stage in development, there will be neglect of duty and a shirking of exercise of power by the I AM. The faculties or disciples of the mind function through fixed centres in consciousness, and they are not at this period in full realization of the power and capacity of the I AM. Yet it is through these faculties that the I AM reaches the outlying fields of thought or "people." So Jesus said to them, "They have no need to go away; give ye them to eat." "And they say unto him, We have here but five loaves, and two fishes."

The five loaves are the five senses that have taken form or become substance (loaves) in consciousness, as feeling, tasting, smelling, hearing, and seeing; and the "two fishes," are the two senses not yet developed. In Scripture symbology fish always represent ideas not yet brought into physical manifestation.

By declaring our senses to be spiritual, and speaking to everyone of them the increasing word of the I AM, we multiply their capacity and give through their increase a sustaining vigor and vitality to the whole organism. This is done through the simple word of the I AM, backed by the realization of its spiritual capacity. We cannot in our own power perform this miraculous increase, but when we look up to heaven and bless and brake, and give to our disciples, all our thoughts are fed by this divine manna, and there is a basketful left for each disciple.

Lesson 13. March 27.

REVIEW.

GOLDEN TEXT—*And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and helping all manner of sickness.*—Matt. 4:23.

LESSON 1. *The Boyhood of Jesus.*—Luke 2:40-52.

Central Truth: The Divine Wisdom and Life unfolds in the individual through spiritual, mental and muscular action. These three are

brought out in the childhood, youth and manhood of Jesus.

I AM Affirmation: Wist ye not that I must be about my Father's business?

LESSON II. *The Preaching of John the Baptist.*—Matt. 3:1-12.

Central Truth: A thorough denial of limited, mortal thoughts is necessary. This is the baptism of John.

I AM Affirmation: The Truth shall baptise with wholeness and purifying fire.

LESSON III. *The Baptism and Temptation of Jesus.*—Matt. 3:13-4:11.

Central Truth: With increase of power comes greater capacity. Be wise in using the talents entrusted to you.

I AM Affirmation: Thou shalt worship the Lord thy God, and him only shalt thou serve.

LESSON IV. *Jesus Rejected at Nazareth.*—Luke 4:16-30.

Central Truth: Proclaim what you perceive as true of the Spiritual man, regardless of appearances.

I AM Affirmation: The Spirit of the Lord is upon me.

LESSON V. *Jesus Calls Four Disciples.*—Luke 5:1-11.

Central Truth: The faculties are disciplined by calling them forth and commanding them to launch out into the depths of Being.

I AM Affirmation: If I continue in the declaration of the Spiritual Word I am a disciple of Christ.

LESSON VI. *A Sabbath in Capernaum.*—Mark 1:21-34.

Central Truth: The Word of Truth must be spoken with authority and error states of consciousness commanded to depart.

I AM Affirmation: All power is given unto me in heaven and in earth.

LESSON VII. *Jesus Forgives Sin.*—Mark 2:1-12.

Central Truth: It is through individual giving over to Divine Order that man restores the inactive functions of his body.

I AM Affirmation: I am inspired by the invigorating power of Spirit.

LESSON VIII. *Jesus and the Sabbath.*—Matt. 12:1-13.

Central Truth: We attain the true Sabbath day of rest when we realize that it is not the personality but the Spirit that does the work.

I AM Affirmation: It is not I but the Father within me, he doeth the works.

LESSON IX. *Hearers and Doers of the Word.*—Matt. 7:21-29.

Central Truth: Self and selfish aims must be surrendered before we can realize the harmony of heaven.

I AM Affirmation: Not my will, but thine be done.

LESSON X. *Jesus Calms the Storm* —Matt. 4:35-41.

Central Truth: By proclaiming *peace* to our thoughts we still the vibrations of vitality on every plane of consciousness.

I AM Affirmation: Peace, Be Still!

LESSON XI. *Death of John the Baptist.*—Matt. 14:1-12.

Central Truth: Do not *condemn* your evil tendencies but overcome them without conflict.

I AM Affirmation: I am temperate in all things, especially my thoughts.

LESSON XII. *Jesus Feeds the Five Thousand.*—Matt. 14:13-23.

Central Truth: Satisfaction in mind and body can be had through Spiritual realization only.

I AM Affirmation: I do not live alone on the food that I eat, but upon the thoughts that I think and the words that I speak.

Lesson 1. April 3.

JESUS VISITS TYRE AND SIDON.—Mark 7:24-37.

24. And from thence he arose, and went into the border of Tyre and Sidon, and he entered into an house, and would have no man know it; but he could not be hid.

25. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord, but the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coast of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the strings of his tongue were loosed, and he spake plain.

36. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it:

37. And were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT—*Without faith it is impossible to please Him.*—Heb. 11:6.

Tyre means *strength*, and Sidon *wild*. They refer to that region of man which may be termed body sensation. This realm in its intelligent aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations. As shown in this lesson they go into it consciously; "he entered into a house," but they do not want it known, "and would have no man know it;" but we can't get away from our thoughts, "he could not be hid."

The Greek woman represents the unspiritualized love, natural to body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated I AM centres its attention in a part of the consciousness there is at once a quickening of intelligence and reaching out for higher things by the thoughts there operating. Every part of the organism is under the control of a set of thoughts that direct and care for that particular function. The nerves are under the control of a man who thinks about nerves; the muscles, bones, blood, in fact every department of the man each has its distinct thought centre, which forms a personality. So we are made up of many men and many women, because there is both the masculine and feminine qualities equally distributed, and they all work together in harmony when Divine order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and they all reflect the new light that has come to us, especially so when we concentrate our minds upon the centres, or "enter into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in its redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is continuous throughout nature, a continuous stream proceeding from the highest to the lowest.

This understanding of the unity and purity of the One Life brings healing to the demonized sense consciousness. "She found the child laid upon the bed and the devil gone out."

Galilee means to *whirl*, and Decapolis *ten cities*.

This refers to a place of great vital activity to which ten of the body centres are closely related. This is the nerve centre at the root of the tongue, which controls the distribution of the nervous energy from the *medulla oblongata* to the sympathetic nervous system permeating all parts of the organism. This centre responds to the word POWER. When one lets the thought of powerlessness and inability to grapple with conditions control, there is a lack of action at this centre that causes the voice to grow weak; sometimes even the speech has an impediment. The flow of nervous energy to the ears is also cut off and deafness results. The hand represents the activity of the thought of power. So when "they beseech him to lay his hand upon him," they ask for the thought of *power* to be laid at this centre, the tongue touched with the Divine thought, and the words "Be opened" spoken to the ears. This is a treatment for fluency of speech and clearer hearing. It should be repeated daily until the quickening is realized.

Lesson 2. April 10.

PETER CONFESSES THE CHRIST.—Mark 8:27-38.

27. And Jesus went out and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist, but some say, Elias, and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him

33. But when he had turned about and looked on his disciples he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34. And when he had called the people unto him with his disciples also he said unto them, Whosoever will come after me, let him deny himself and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson Caesarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man (disciples) have to be educated in spiritual understanding. They are connected with the world of Spirit within and the world of form without. When the spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is sort a of "quiz club" in the mind, and we ask and answer our own questions.

"Who do men say that I am?" What does personality say about this new consciousness? We have not thought about the real identity, nor meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit agitates these most important problems of our being, and we begin to ask what it all means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah or one of the prophets." This is the testimony of men; the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammelled discernment of Truth, which is native to everyone, the reply is "This is the Christ."

Inward confession of this great truth is absolutely necessary to its ultimate perpetuation in consciousness. When we say in thought "I am it," we lay right hold of the *substance* of the mind, and a founda-

tion is made that forms a basis for a new man. "Let Christ be formed in you." Simon Peter was once designated as the *rock* upon which the Christ should build his *ecclesia*. This was not a temporal church, as has been interpreted by intellect, but an aggregation of ideas in mind based upon principles.

"And he charged them that they should tell no man of him." This revelation that the real of man is Christ, is a matter of individual experience. It cannot be explained to one in personal understanding because those who have not had this degree of mind opened can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God to intellect are futile. "Spiritual things must be spiritually discerned."

This mighty revelation that man is in fact the very Son of the living God is too stupendous for even the illuminated one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas dominant in the mind. These do not give up to the Spiritual Man right away. In fact, they assert their power to extinguish him for a season. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated "perception, realization, manifestation." The realizing degree has its part in the subjective consciousness and is accompanied with more or less darkness. The clear light of first perception is obscured, yet we know that changes are going on in consciousness, and, if we are wise, we will accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the hereditary sins of the flesh.

Peter, the undisciplined discernor of Truth,

would escape this work in subjective consciousness, and openly rebukes the idea that it is necessary to suffer any such discipline. This Jesus designates as "Satan." It is the superficial way of looking at man—a surface view only. The fact is that we are the composite of many men and women, the residue of which is stored up in our subjective minds, and all of this has to be lighted up by the Christ when he is buried in this tomb of personality.

We must give up the personal life if we want the Spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says it is the *soul* that is lost but the new gives it as *life*. It is not a question of preparing the soul for heaven after death, but a demonstration of *life* right here and now.

Lesson 3. April 17.

JESUS TRANSFIGURED.—Mark 9:2-13.

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly when they had looked round about, they saw no man any more, save Jesus only, with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. And they asked him, saying, Why say the scribes that Elias must first come?

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

GOLDEN TEXT—*A voice came out of the cloud, saying, This is my beloved Son: hear him.*—Mark 9:7.

Mathew says that Jesus went up into a mountain to pray, and was there transfigured. Prayer always brings about an exalted or high vibration in mind, and when it is accompanied by Faith (Peter), John (Love), and Truth (James), there is such a lifting up of the soul that it electrifies the body; and the raiment, which is the aura surrounding the body, shines with glistening whiteness.

The appearance of Moses and Elijah represents the two processes through which this picture of the purified man is to be objectified or demonstrated in real life. The first is the Mosaic or evolutionary process of Nature, through which there is a steady upward trend to all things. Spencer and Darwin observed this law, and their works are marvels of mental penetration. This evolutionary process is part of a spiritual plan for the redemption of the human race from its fallen state. The other is the ability of the prophet Elijah, or Spiritual discernor of Truth, to make conditions rapidly change on the mental plane, to be in due season worked out in substance. Thus we are told in the lesson that Elijah must first come and restore all things. The mind must first be set right through Spiritual understanding, after which comes the demonstration. Peter proposing to erect three tabernacles carries out this idea of a substance manifestation for each, but his ideas were vague as to the process, hence the accompanying voice out of the cloud, "This is my beloved Son: hear ye him."

All that we see in our high moments, whether in visions or dreams, are mind pictures, and in the very nature of growth from thought to thing they must come to visibility. But those who develop their mental powers can dissolve these thought forms and stop their growth as easily as one crushes a seed in the ground. Thoughts can also be formed and planted in the universal mind-substance. This is

what the Master reveals to his disciples, and they are endowed with discernment by the Higher Wisdom, or Son of God, as to how they shall both dissolve and form thoughts. Whoever works in this realm of thought and is not obedient to the Divine Wisdom, is not safe.

To "tell no man what you have seen until the Son man is risen again from the dead," means that we shall not consider these mental pictures as real and talk about them as persons. They represent ideas which can only be understood when they are demonstrated in the risen man.

This process of the submerged Christ coming into life again in human consciousness is of deep metaphysical import, and the disciples are often in the dark as to the meaning of it all, and they question among themselves. But do not become involved in the doubts and fears of your faculties—keep your eye on the Christ of God within and you will understand all that is written of the Son of man.

IN THE SILENCE.

BY MRS. J. W. M.

If we listen in the Silence
 To the "still small voice within,"
 Which is ever speaking to us,
 And will keep us from all sin;
 If we only heed its teachings,
 Ours to question not the why,
 Only do as we are bidden,
 Leave to God the "bye and bye."

And the more we listen to it,
 The bolder it will grow;
 It will guide our feet unerring
 In the way that we should go.
 We can ask of it, all knowledge
 Will be given which is best;
 All we need is Faith and Patience,
 Leave to It (our God) the rest.

All the joy and peace it bringeth
 To the soul by grief oppressed,
 For it whispers in the Silence,
 "Come unto me and rest."
 And the soul by Faith that cometh
 And casteth out all fear,
 Shall *know* there's strength in Silence,
 If we lend a listening ear.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meetings held at Unity Headquarters, 1315 McGee Street. Mrs. May D. Wolzak, leader. Subject: "Peace."

Let us take for our thought, Peace, not the lazy, negative peace which some mothers use to quiet and put their child to sleep without its needs being attended to, but the strong, positive peace that puts everything in its right place, attends to our needs, and then we feel in right relationship with ourselves and God. Then peace is natural. Let us remember that we must speak strong, positive words of peace to all we come in contact with. We are the ones to help make the world in which we live, and the world is our body. There is no sin, there is no error—only as we put that idea upon it. Have we the right to condemn that which is good, just because we do not understand the law which governs it? Take, for instance, a pure, sparkling glass of water, and let a hypnotist place upon it the idea that it will make a man drunk, and he, who drinks it will reel and stagger in drunkenness.

Then shall we say that the water is sin and error? We know that the water is pure and harmless, and one of God's blessings. All nature has its laws of affirmation and denial—the law of attracting to itself that which is good for its use which is in its present development, and repelling that which is not of use.

But Nature—Love—God—Law—does not call it sin; it does not place upon the pure water drunkenness. Jesus turned water into wine, but placed purity and spirituality upon it, and all drank his pure thought and were filled with peace, joy and good will. Then how important it is what thought we place upon the cups of our friends, whether they are to be peace and health or drunkenness. In all of God's creation there is no error; it is only the

construction or idea we have placed upon that which we do not understand.

God and I walk hand in hand —
We are friends of mutual stand:
He in all, in all there be,
I in Him, and He in me.

God and I are comrades true;
He directs in all I do.
From this fountain do I draw,
For God is Love, God is Law.

God and I are all in one —
He the Father, I the Son;
When He works, He works through me,
In His works I've faith, you see.

MEETING OF JANUARY 27TH.

Mrs. A. A. Pearson, leader. Subject: "Thought."

What has this intangible, unseeable, indiscrible something to do toward affecting our bodies or shaping our destinies? The world has been asking this question since the dawn of intelligence in man. Many great minds like Shakespeare and Emerson have touched the truth, and no doubt felt it without being able to make their readers understand. It seems to have been left to the metaphysicians of the present day to prove to the world that thoughts are *living things*.

Webster's definition of "Thought" does not satisfy the soul seeking for the very essence of Truth. He does not define the constituent principle, but deals with it as the imperfect and past participle of the verb *to think*: "reflection, meditation, opinion, judgment, fancy, purpose, intention." As I go deep into the Spirit for a definition that will satisfy me, it comes to me something like this: Thought is the vibration of spiritual (sometimes called electrical) energy, created by the great source of Original Intelligence while operating on the instrument, mind, in the storehouse, the brain. In my conception of Thought, as a created thing, it occupies the second place in the

Trinity, the Son, conceived by the power of the "Highest" in the mind (mother), and brought forth by the will and is obedient to it.

The brain is the central station, the manufacturing establishment, the work-shop. There thoughts collect, receive their instructions from the mind (soul), and start out on their journey around and through the physical earth, and travel on the trolley line of the nervous system. You can therefore readily see how that every atom of the physical body is tinged with the quality of thought made in the brain and sent forth by the will.

Edison says he believes that every atom in the universe (being a part of the universal whole) has its center of intelligence, and, according to the law of affinity, is constantly seeking, reaching out after that which will mix with or harmonize with its own degree and quality of intelligence, and the weaker the intelligence in the atom the less the power.

We can radiate only as much light as we can realize. We can give to others only as much good as the highest good in us can dictate, but there is absolutely no limit to the amount of good we can create for ourselves and others by taking the highest attitude of thought, and holding steadfastly to it. The thoughts of man are the strongest and most powerful of all created intelligence. They are so strong and revolve with such intense rapidity that neither time, space or destiny can retard their flight or prevent their penetration. Thus you see we are the makers of our own conditions, the arbiters of our own destinies. Thoughts are social things; like atoms they reach out after other thoughts that will harmonize, or mix with their own vibrations. "Like seeks like." Someone has said, "Show me the company you keep, and I will tell you who you are." Now, the understanding plays no small part in the duality of man.

The understanding is the dictator, the director, the "boss of the work-shop," but "ye are the servants to whom ye obey." Thoughts obey the will.

Then how necessary that the will be Christed, and the thoughts be pure. Impure and unrighteous thoughts seek unrighteous companions. "Birds of a feather flock together." The power of attraction draws back the kind and quality of thought sent out. Think good of others, and others will think good of you. Think well of others, and that "all is well with you," and all the well impulses throbbing in the mentality of all the well people in the universe will catch your thoughts and send them back to you. Think ill of yourself, and other's ills will rush to you to be coddled and caressed. Marconi's system of wireless telegraphy illustrates the theory of thought transference. Two instruments are tuned to the exact pitch; the vibrations of the voice of the sender is caught and registered by the instrument tuned to the exact pitch as that of the receiver. Now, there is something back of the voice — the will of the operator, the dispatcher, and the kind and quality depends on the will. Have the will Divinely taught, educated by the Spirit of Good, the Infinite Good; then will all the dispatches sent out be registered in the minds of those in tune with the Good. Get in tune with the Infinite, and your aura will be tinged with the White Light of Power.

Light penetrates. Let your light shine, and it will penetrate like the leaven in the bread. Power is magnetic. You will become a magnet, and draw to yourself all the good in the world. No evil can penetrate the atmosphere of the good, but the good in you, generated by your good will toward others, will penetrate the atmosphere of others and transform their lives.

I have lately adopted the plan of dividing the day into four periods of time, and religiously keeping these appointments with myself. I begin these periods by devoting from ten to thirty minutes in deep concentration on the thoughts appointed to these periods.

First period, 5:00 to 6:00 A. M. Upon first awakening I abandon myself to praise and thanksgiving, and

contemplate the causes I have for thankfulness. I say to myself, "*I am the Sun of God, and the light of my Divine Intelligence shines through me to all the world.*"

Second period, 12:00 M. Concentration on spiritual power to demonstrate over material things. I relax all nervous tension by withdrawing from my consciousness all worry, condemnation and self-insufficiency. I say to myself, "*I am health, hope, courage and power. I do succeed in all I undertake, and my thought vibrations go to uplift and encourage all who now present themselves to my mentality for help.*"

Third period, 7:00 to 8:00 P. M. Relaxation and receptivity. I say to myself, "*I am receptive to all the Good influences of the universe. I am now receiving vibrations from all the great and good intellects in the universe.*"

Fourth period, after retiring. After retiring I abandon myself to the influence of the one great source of all Intelligence and Power. I claim my at-one-ment with the omnipresence, omnipotence and omniscience of Universal Good. To all who crowd my memory I say, "You are a part of the Universal Whole; realize your at-one-ment, and be at peace." Thus you see we are all literally the Suns of God, and by the right use of thought we can create, cultivate, electrify and glorify.

MEETING OF FEBRUARY 17th.

Thought for silent meditation: "I in Thee and Thou in me, that we may be made perfect in One."

Songs, "With a Perfect Heart" and "True Freedom." Mrs. Katie Sweeney, leader, spoke as follows:

I have chosen for my subject this afternoon, "Redemption." The word Redemption suggests something to redeem, but if we are already perfect, created in the image and after the likeness of God, and in Him we live, move and have our being, why

the need of redemption, and what is that we are to redeem? It is this: We have thought falsely about ourselves, and this false thinking has established a false state of consciousness, therefore false manifestation; and it is this we are to redeem. Man is an idea in Divine Mind, and that idea is perfection. But we must become conscious of it, realize it and express it. Expression always follows realization.

Then this is our work: Become conscious of what we already are, and redeem ourselves from the false beliefs and opinions the race has placed upon us. They, in looking out and judging from appearances and from the senses, seeing the formed instead of the formless, have said, "Man is a poor miserable sinner," that he is subject to disease, decay and death. But our great teacher said, "Ye must be born again, born of the Spirit," and when we get this new birth of spiritual perception, we see everything differently; we no longer look out and see the expressions of ignorance, see materiality and material conditions and call them real, call the body the man. We look within, and see and realize the beautiful truths of Being, we cease to deal with effect, but deal with cause; for the things that are seen are temporal and pass away, but the things that are not seen are eternal and endure forever.

We are taken upon this mountain of spiritual perception and shown a land flowing with milk and honey, and, in viewing all those lovely things exclaim with joy and admiration, "What a beautiful country!" and we feel the only thing left for us to do is to step right in and possess it. But when we go to take possession of the land we find it inhabited by aliens—Ammorites, Hittites, and many other different races of people, which represent the darkened and ignorant race thoughts in our own consciousness, which must be redeemed or brought up into the Christ consciousness before we can take full possession of the land, which is our body or the perfect realization of what we are in Truth.

Realization must take the place of perception. Putting on the Christ consciousness is not an easy task, though it should not be considered hard, "For my yoke is easy and my burden is light," is much better than the old way. It is a work we must keep right at continually. We cannot rest by the way-side; we must make use of every moment. "For if you continue in my word, then are ye my disciples indeed." It is by keeping the idea of perfection continually before us that we come nearer and nearer the goal, and become more and more conscious of what we really and truly are. We may pass through many hard and trying experiences in this redeeming process, but they are only proving our faith and making us stronger. It is an opportunity to demonstrate the Law, and place our understanding on a firmer basis.

Every trial that comes to us is good, for they are stepping-stones to higher things. They are stages of development, and when we have redeemed those conditions, all is brighter and more beautiful than ever before; we are lifted up into a higher plane of consciousness. What we have termed sickness is only a passing away of the old state of consciousness and a building up of a new one. Then let us remember to bless every condition that comes to us, and meet it in the Christ attitude and learn the lesson of nonresistance, for this is the great lesson we all must learn, and know that by being true to Truth we redeem those false conceptions and enter into the perfect freedom of the Christ consciousness. Christ chose twelve apostles to go hand in hand with him in his work, which represents the twelve great faculties of the mind which must be Christed and go hand in hand with the Christ in bringing up the whole man into a oneness with the Father, where all is peace, joy, happiness and perfect bliss.

Then let us love this Divine Idea, this true self of us, the only begotten Son of God, which is ever in the bosom of the Father. Let us love it with all our

heart, all our mind, might and strength, until our whole world becomes conscious of the reign of this Divine Son to whom all power is given. Then let us be willing to trust this power which is our Savior, which is the "Christ in us, the hope of our glory," the one power. This power in us is Love; it is that silent force that attracts all good to it. Love goes forth and meets Love and bounds back to us. Like attracts like. Love is the inlet and the outlet to all good. We send out this great power, and all that come in contact with it are benefited and uplifted. Then let us keep this channel ever open to the never-ceasing flow of Love, that we may bathe in its fountain continually and redeem our world from all limitation, and come into that perfect realization of our absolute perfection.

THE HEART YOU BEAR WITHIN.

HARRY T. FEE.

It isn't the coat you wear,
It isn't the silken gown,
It isn't the name you bear —
It isn't these that crown
Your life with noble aim;
It isn't these that win,
But God shall count on the Holy Mount
The heart you bear within.

It isn't the form you take,
It isn't the time you spend,
But deeds for the Spirit's sake
Shall count for worth in the end.
Bear in thy soul the thought
That makes the whole world kin;
And He shall know in the after-glow
The heart you bore within.

It isn't the path you tread,
It isn't the wayside fair;
It is only the words you've said,
Or hopes you've scattered there.
But, ah, if these be true,
True as the polar star,
Be sure that He shall welcome thee
For the heart you bore within.



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

March 20th to April 20th.

I am sanctified in Love.

Noon Thought.

(Held daily at 12 M.)

God is Love. I am Love's child.

With the love-nature active, the Thought can speak the *Word* to body. Love radiations from each to each heal. Love awakened in the Soul heals. What is disease, and what is healing? Disease is but spiritual sluggishness. Life flows in too small quantity through the organism. Healing is merely the awakening of the Soul to a knowledge of its power and opening the nervous system to new currents.

Power radiates. No life where there are no love-radiations. The more life, the more love as an effect. "Open the love-nature and be healed," is the Word of Power.

Love undirected may not care for body. Love misdirected will tear down body. Love under the right thought will heal, under wrong thought will destroy. But under any thought Life unfolds, and unfoldment is the purpose of the incarnation. Soul finds expression. Our individuality consists in our ability, through choice, to direct Love by Thought to a predetermined end. As we grow wiser, we use for health and happiness the Power we are. For these reasons, man is a religious being. For this reason, every great religious awakening has been accompanied with healing effects. Because there was not understanding of cause, and because of old beliefs held for ages and brought into the human life from man's experience with brute, there has been disease and ultimately death.

But the Savior has ever been the Healer. Jesus stands the type of the spiritually developed man. He knew no disease, neither did he know death, for, awakening from his swoon, he "disappeared from sight" by dematerializing his body—a possibility for all.—*Now.*

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, Wednesday, January 20th. Mrs. Harriet DeLano Pool, leader. Subject, "Baptism."

Mrs. Pool: Baptism is a symbol of repentance. Repentance is a turning from or turning back, the relinquishment of any practice, from the conviction that it has offended God. Offence is a cause of stumbling. Jesus was called "a stone of stumbling and rock of offence to both the houses of Israel." The Adam soul has been looking at externals and making stumbling blocks for itself out of shadows that have been the offence before God, and by repenting or turning back to the Truth it receives a new baptism. Jesus never baptized anyone, but he submitted to the rite of John, first, because he recognized the need of the people at that stage of their development, and then because he lifted it into a higher significance. It was no longer (for him) a symbol of repentance, but a symbol of a new life (born again). Baptism symbolizes an entrance into the church (Christ). Water is the *visible* agent of *external* purification, and shame and repentance the agents of *spiritual* purification. Therefore, when the Adam-soul becomes ashamed of its mistakes in the sense of turning from them, it must first purify itself by the water and then receive the second baptism.

Jesus came from Galilee (the council) to Jordon (the border) to be baptized. We must make that journey, beginning with the I AM and telling ourselves what I am every day, and come to that border where the physical is merged into the spiritual. Jesus went down into—that is, he came from the highest degree of consciousness down to meet all the human experiences—but then he went up out of the water, that is, out of the consciousness of forms and

externals, into the consciousness of the principles of Truth, where he received the second baptism of fire. Water washes away and cleanses, but fire purifies and consumes every particle of dross; only the pure gold of truth is left. The mission of the Baptist then was clearly not limited to those who were called sinners, since he baptized one who had no confession to make, no sins to wash away. Consequently, his mission was to all people (the whole).

For centuries there has been a controversy in the churches as to whether immersion or sprinkling is the true form of baptism, showing clearly that the form of, and not baptism itself, is the vital question with them; again certain denominations require the candidates to wear white robes. Neither the white robe, sprinkling nor immersion are the means of salvation, but are "outward visible signs of the inward spiritual grace." And so long as the true baptism takes place, any outward form will suffice. The white robe is also symbolic of the "pure white robe which is seamless" (seamless) of the Christ consciousness. It would seem rather strange since John and Jesus were cousins that John should not have known Jesus, but they were raised at two extremities of the country, if you think of countries as states of consciousness, and see John as the negative, the denial—"Not I, but one cometh after me who is greater than I," and see Jesus as the positive, the affirmative—"The Father and I are one,"—you see the two extremities.

John's life also as a hermit would not lead him up to Jerusalem, the holy city. The outer does not enter into the joy of the Lord. After the baptism of Jesus, John's work was practically finished. The King had come into his kingdom. The function of the herald was discharged. John with his singular humility and self-renunciation had announced before, "I must decrease, but he must increase," and for his boldness and courage went willingly to prison and to death. John, as the highest type of intellect, knows he

is not the highest attainable, and willingly becomes the least in the next higher plane in persons, and puts to death the letter that the Spirit may shine forth.

While Jesus did not baptize, he shows his approval of the rite, not only submitting to it himself, but "Jesus came and spoke unto them (his disciples) saying, All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And this command was given after the resurrection, showing that all power is given to the soul that has reached the highest Christ consciousness. Jesus represented that degree through his entire ministry, and John represented the outer, hence it was necessary for John to use the outward visible sign of water; but when one receives the second baptism it is without any sign, and no one can tell another when that baptism takes place, but the dawn of peace will surely descend upon the soul who receives it. And a voice from Heaven (the within) will be heard, but no one in the multitude will see or hear, only the soul itself that goes through the fire of purification.

—ADNA GIFFORD BARTLETT, Sec. *pro tem*.

MEETING OF FEBRUARY 3D.

Mrs. Bessie P. Umstot leader. Subject: "The Lord's Day."

Mrs. Umstot: There was a time in the course of existence, while passing from sense to soul, when, through lack of knowledge, I innocently mistook the earthly symbol for the spiritual reality back of it. Thus deluded, I rested in the letter, and sought to satisfy an inner longing by outward conformity to the law. While living in this "far country," ignorantly groping after God in the world of forms and shadows, I naturally, in my extremity, among other mistakes and mis-steps, sought to find the desired help in a rigid observance of the Lord's Day (so-called). This strict outward obedience to a man-made law

doubtless had its place in the working out of my salvation, and may have been a delight to the strictest of the sect, while it lasted. To me, however, its failure to satisfy was a rude awakening which, for a time, threatened to prove a serious stumbling-block, but later on in the Divine adjustment it came to be a stepping-stone to better things. I speak of outward conformity advisedly, for through it all in my heart of hearts I felt the hollowness and insufficiency of these religious rites, and inwardly rebelled, but for all that it was the best I knew, and I now realize that for the time it served a wise purpose, and paved the way to a higher consciousness.

Now in the clear sunlight of Truth the mist of matter has vanished, and the shackles of error have been dissolved. Old things have passed away, and all things have taken on a newer, brighter hue; the night of sense-consciousness has faded, and with it has gone the false sanctity and pious reverence with which I ignorantly invested the seventh day. Now, under the new dispensation, all days look alike to me, for with clarified vision I see that in Truth there is but *one* day which concerns mankind, that is the Lord's Day, or day of manifestation.

Mrs. Eddy says, "Creation is finished, but is forever appearing." With the creating we have nothing to do, but with the appearing we are vitally concerned. The hidden is to be revealed, and this through living soul. The earth is to be subdued and its rich resources developed. The waste places are to be fertilized and made to blossom as the rose. The ideal is to be actualized, and only soul can do this work, for its office is to evolve and form and make that which is already involved. Soon or late, whether we will it or not, the power that uses soul *will* "shape our ends, rough hew them as we will."

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Thus we see that the heaven and earth are one, and what God has joined together, we dare not put asunder. Expression

and manifestation are reciprocal, or interdependent, for the Perfect Idea finds its counterpart, or outlet, in the perfect manifestation. So the six days of creation find a correspondence or parallel in the six degrees of soul unfoldment, which represents or makes plain to understanding what is contained in the limit of expression. When creation was created, and God rested, the circle of existence was only half completed, and it remained for the Power which had created the heaven to push through expression and make the earth. This process is distinctly the province of the soul, or the work of the Lord's Day.

The catechism tells us that the chief end of man is to "glorify God and enjoy Him forever." In view of this let us pause now and here, and for a moment face our own souls with the vital query, Am I fulfilling the high purpose for which I came into the world? Am I glorifying God in my body, which is the Lord's, or am I misusing it to magnify the personal self with its fancied aches and ills, and thus dishonoring the living God and desecrating the holy temple? The only true way to glorify our Maker is to bring forth the Divine qualities that lie hidden in the depths of our God-endowed nature, just ready to be spoken into visibility. Nobody can recognize, acknowledge or manifest for us. This work is individual, and cannot be done by proxy any more than another can breathe for us. Man is now the image of God, but this is not sufficient; he must be awake in the "likeness" if he would come into the kingdom consciously, and enjoy Him forever. Man is already crowned king, but his kingship must be ratified in his own consciousness before he reaps the full benefits and rightfully wears the crown.

In order to fulfill our destiny we must, through self-understanding, let the God-will be done on earth as it is in heaven. Then, through this *volitional co-operation*, do we truly do our part, and further the ultimate purpose of creation, which is to furnish a medium by means of which God may shine forth.

The world which is peopled with thoughts is the barrier which obscures the beauty of the heavens. It is the veil of matter which hangs between us and our highest good. This veil is to be rent in twain. To this end the enlightened soul bends all its energies in order that it may no longer see through a glass darkly, but "face to face," and *know* as it is known, and through this knowing redeem and overcome the world. I would emphasize the thought that the kingdom of heaven is not taken by violence. Struggle and striving have no place in the carrying out of the plan of salvation. Our part in the bringing to pass of our heart's desire is not that of aggressive warfare or strenuous effort; it is rather an attitude of mental placidity or passivity growing out of self-knowledge and quiet confidence in our Divine possibilities, and unwavering trust in the One Power that rules and over-rules both heaven and earth.

Finally, let us put on the whole armor of the Lord. Let us prepare Him room in our consciousness by turning out the alien influences and foreign intrusions that have invaded our mental realm. Let us sweep and garnish the house of the Lord, that He may find it a fit dwelling place. Let us voluntarily "lift up the gates" and let this King of Glory come in and take possession of His own. Then will the earth bring forth abundantly, and the Lord's Day (or the Law) be kept wholly.

HARRIET DELANO POOL, Sec. *pro tem*.

Entertain no thought of failure, no forebodings of defeat, no distrust in your powers of accomplishment, no matter how frequently and forcefully they obtrude themselves. — DOROTHY QUIGLEY.

Great is the condition of a man who lets rewards take care of themselves — come if they will or fail to come — but goes on his way, true to the Truth, simply because it is true, strongly loyal to the right for its pure righteousness. — PHILLIPS BROOKS.

“AFTER SIX YEARS.”

T. M.

The New Thought has been my guide, and the cause of inward peace to me for the last six years. It has modified and enlarged my views on many subjects. It has interpreted what I have not understood before, and it has opened to me many new avenues of thought. It has given me increased power over my thoughts. But above all things, it has given me the power and ability to “come to judgment” (as Mr. Dresser expresses it) on myself—on my thoughts, words and actions. The cobwebs of self-deceit and complacency, as well as those of self-disparagement have been largely swept away. The result has been increased “straightness” of vision and ability to express myself more simply and truly.

The ideal of “Truth in the inward parts” has been perceived, and is now held, and with it corresponding power of actualizing it. For all this I am supremely grateful. The ideal of Love is not yet perceived as clearly as that of Truth, and therefore its power on my life is not so great. I know it intellectually, but it has not yet become a part of my very self. Though I only see “in a glass darkly,” I am persuaded I shall see it “face to face” later on in life’s journey. It has already made me more merciful in my judgments, and quicker in my sympathies, but all this is not enough for one who knows, as I do, that there is a better to come.

The above is some of my experiences in the more abstract, but most important side of the New Thought. The concrete “outside” experience must, of course, correspond. I will give it as simply as I can without attempting to show any correspondence. The difficulties of successful treatment do not grow less. I have learned that treatment in my case can only be successful when I am in a spiritually minded condition, when I am living consciously the life of the Spirit in

the daily ups and downs of life. I feel helpless and forlorn when confronted with the need of giving physical help, unless I have a rich mine of daily experiences to draw from. Yet, side by side with the failure to live out the Truth in daily life, comes the consciousness that the *power to do so* must develop gradually according to the laws of growth, and I know that it will come to me only by repeated falls and efforts. So I am led on to see that my part is to hold resolutely to the ideal, to dwell on it, to love it, and to trust to its inherent power, when held resolutely, to fulfill itself; to trust it in spite of falls and failures, seeing them as necessary "growing pains" which go with all new growth of muscle, bodily or mental. This perception enables me to see also why I am not more successful in emergencies, in treatments. One can not go farther than one's growth allows — we are kept back to the line of our true growth. I do not understand how this tallies with the experience of those healers who do works in the infancy of their spiritual life; but I know it is true of myself.

I also perceive that the place of medicine and exterior remedies is determined by our own stage of growth. I think they help one just as one is ready for them. I have had recourse lately to some of the milder kinds of Homeopathy and Mattee's remedies, and they have answered well, but I am conscious that my using them indicates a backwardness in my growth, and I notice also, with enormous interest, (after having used none for five years), that when I use the medicines I weaken in my spiritual treatment. It goes 'round in a vicious circle though, for I use the remedies because my treatment is not successful alone, and the treatment becomes less effectual as the effect of the medicines grow. I am under no temptation to use ordinary allopathic remedies, as I distrust that school of medicine.

After five years of continued well-being in my family and myself, due I have considered to the New Thought, I have had anxiety and illness for three

months, and this spiritual experience I have related is the outcome of those five years and their anxious ending. I feel, of course, that these views may be changed as circumstances unfold and work out. The more one endeavors to formulate the state of one's opinions and convictions, the more one is conscious of their elasticity, and the certainty that the future will modify and enlarge them. The future will make what seems true doubly true, and will sift out all that is false.

"God is my nature, my consciousness, and my life."

We cannot know God by the intellect alone; we must *feel* the Divine Presence within. It will only come by constant practice, by keeping pure in heart and single mindedness; close the door of outer things in our mind, and lift our thoughts upward.

It is in the heart, the real soul, that we shall feel God. No words can explain this, for it can only be known by each one of us, each individual alone in the Silence with God, and all difficulties will be swept away. We are continually drawing flesh life from this inexhaustible source, forever being filled and growing stronger and stronger.

It is good to hold these thoughts as soon as we arise from our sleep, and we shall be surprised how beautifully every detail works right in our duties throughout the day.

We need not seek knowledge through books nor in lectures, though all these are helps on the way, but when once we have attained to this silent communion with God, our Father, all necessary wisdom and power will be given us, just as much as we require for each day.

All comes from Divine Love, for Love is before everything else. Love is the beginning and the end, yet there is no end, for Life and Love are eternal.

—ROSE L. AMOS.

"The great man does not lose his child heart."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

"The life of every day would be a pleasure if we would permit ourselves to thoroughly enjoy the work in hand."

Our various hobbies, works
THOUGHTS. and resources, are as our children, and we train and love them. Let us see that we train them aright, before the eyes of the world shall behold them, and make use of them. For we cannot keep them unto ourselves alone, but must ever watch them grow and be helpful to others besides ourselves, and they will become our blessings, and the world will be the richer for having seen and known them. Oh, let us be careful to keep them pure and strong and beautiful always, then we shall indeed thank God who gave them to us and lent them for our use.

— ROSE L. AMOS.

"So far as heredity is concerned I had nothing to be especially thankful for, since while still a mere lad my father's friend advised
SANDOW'S SECRET OF STRENGTH. him to direct my studies toward the ministry, as he explained, 'Your son will hardly be fit for any more strenuous occupation.' Later our family physician in Konigsberg, near the Russian frontier, told my father that if he would not take me to Italy for the winter I would never survive it, such a weakling I was as a child. Well, I went to Italy, and there my eyes were opened. The Greek and Roman statues inspired me at once to lift from myself the stigma of weakness, for I felt somehow that even in our time the weak man is despised. I went at the labor of revitalization with energy and persistence. You perceive that I have somewhat succeeded, and, let me tell you, I am still at it. I maintain that it is possible for any man to emulate my example, even as I emulated that of the Greeks and Romans of old.

"It is the mind—all a matter of mind. The muscles really have a secondary place. If you lift a pair of dumb-bells a hundred times a day with your fixed attention on some object away over in Cambridge, it will do you very little good. If, however, you concentrate your mind upon a single muscle or set of muscles, for three minutes each day, and say, 'Do thus and so,' and they respond, there will be immediate development. The more you waste, the more you make. A man with strong concentration of mind will develop quicker in the quality of his muscles than will he who cannot concentrate his mind upon the matter. The whole secret of my system lies in concentration of mind, which will develop quickly in knowing just where one is weak, and going straight to work bringing that particular part up to the standard of one's best feature, for there is a best feature in every man, as there is also a worst. The secret is to 'know thyself,' as Pope says, and, knowing one's weakness, to concentrate the mind and energies upon that weakness with a view to correcting it."—*Leslie's Weekly*.

The terrors of the drug system have at last become apparent to all classes of people. During the last quarter of a century the record made by so-called physicians has appalled the people, and they have made a defiant stand, and are loud in their calls for a more rational method of healing. A brilliant writer commenting on this important awakening says, "For centuries mankind has been a victim of the drug delusion, and has been drugged and poisoned by methods often crude and primitive, often more refined and apparently scientific."

From the time of the savage "medicine man" with horrible remedies, down to the present age of drugs with claimed miraculous qualities, the principles of the drug system have remained practically the same, although the drugs and methods have changed

constantly. The drug of today supplies the drug of yesterday when the latter is found worthless; the discarded drug being laid aside, only to be later on taken up and reinstated, temporarily, in the good opinion of the medical profession.

The drug system is a conspicuous example of endless confusion, and shows a frightful record of failure and disaster. During the succession of the centuries every manner of practice has in turn been adopted, only to be discarded and supplanted by something equally erroneous and destructive. The practice has been varied ten thousand times, with little or no better results, but the principles have remained essentially the same. For centuries the hope of regaining health has been placed in drugs, and for centuries this *ignis-fatuus* has led successive generations down to invalidism or premature death. The drug system has long been condemned by its results, and the public has been awakened to the folly of the drug delusion. The people are throwing off the shackles of superstition and ignorance, and are turning toward the more rational and common-sense method of Natural Healing.—*The Health Reporter*.

Many of the so-called duties which were formulated a thousand or more years ago are without doubt mixed with superstition, which is a hindrance to whom or whatsoever it clings. God's greatest gift to man is the power to reason. To the extent that this inherent power is developed, so the individual. He who thinks, and adheres to the highest convictions derived therefrom, will not only include in his actions the best contained in time-worn dogma, but much of greater worth. — H. C. MORSE.

Demand forgetfulness when you can only think of a person or of a thing with the pain that comes of grief, anger or for any cause. Demand is a state of mind which sets in motion forces to bring you the result desired. — PRENTICE MULFORD.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

120. Why is not money forthcoming as a result of unselfish service rendered with love? It seems the world disappoints in *all* save money; God disappoints in *nothing* save money.—H. M. C.

God and the world both give to us just what we demand of them, just what we claim with unwavering faith as rightfully ours. When we seek first the kingdom of God and its right-living; when the "I AM" is in the seat of dominion, and draws all things to Itself by the power of love and the law of attraction, then *all* good is ours, and ours Now. An *unselfish* service thinks not of reward; the love which prompts it is its own reward. There must be no belief in lack along any line; we must not think or talk about lack, but affirm abundant supply. This will bring to the one who faithfully follows the practice, the fullness of all he needs.

121. I read in UNITY about non-meateating, and I must ask what we would do if we ate no meat; what would we do with the male animals; what use are hogs if we shall not kill them? If it is wrong to kill, what would the farmers do with the wild animals which destroy trees and crops? Jesus fed the multitude with fish, and how could he do that if it is wrong to kill? Why did the people make altars and sacrifice sheep upon them for the praise of the Lord as we read in the Old Testament? Of what would we make our shoes if we did not have the skins of the animals?
—E. B.

This question covers a good deal of ground, and the space allotted this department forbids a full answer. Meateating is not necessary to the health and strength of man. In fact, the strongest, hardest men are those who eat little or no meat. The male animal has just as good a right to his life as the female, and if left to themselves, nature takes care of the division of the sexes. Just what part the hog plays in the economy of nature we do not know, unless he is an object lesson against the traits of character which he displays; neither do we know of

any reason why he should be killed. The wild animals may be kept from harming the property of the farmer through the power of the word. People rid their houses of rats and mice and insects by speaking the dismissing Word, and this may be done with all troublesome visitors to field or flock.

Whatever Jesus did was because he thought it right, but the question of right and wrong is an individual question and must be settled by the individual alone, and not by what any other person did or did not do. If we believe it wrong to kill, then it is sin if we do it. But Truth students look deeper than the surface reading of this story of the feeding of the thousands with bread and fish, and find it is a story of what takes place in each soul when it turns to Truth to be fed. The multitude stands for our thoughts; Christ is the Spirit of Truth in the soul; the bread and fish are the very substance of Spirit and the ideas of Truth which the Christ puts into the mind and upon which it feeds and in turn nourishes the whole man. Thus we interpret the passage in the Old Testament. The altar is a state of consciousness wherein we offer the forces of the body to the service of the Lord — our higher self. The time is not far distant when our shoes will be made from vegetable products as much of our clothing is today.

122. Miss Cady and UNITY both teach that we are related to God just as Jesus was, and in exactly the same way as he was. I have lent people my lessons and also "Finding the Christ in Ourselves," and, after reading them, then always comes this question: "If Jesus was conceived by the Holy Ghost, and we by the fathers of the flesh, how can it be possible that we are related to God in the same way Jesus was?" I, myself, cannot answer them. Please answer this question for me and oblige. — S. M. H.

We must remember that there is a distinction between Jesus and the Christ. Jesus was the man; Christ is the principle of Truth. It is the Christ which is conceived by the Holy Ghost and born of the virgin, or pure, state of consciousness. Jesus,

the man, differing in no way from all other men only in the full recognition of his inherent powers and possibilities through the inborn indwelling Christ, was enabled to bring the Christ into manifestation. While the physical man is begotten by the fathers of the flesh, the real man, the Christ-man, or son of God, is the conception of Truth in each soul. Thus are we related to God in just the same way as was Jesus, the Christ.

123. What is the meaning of Job, 8th chapter, 12th verse? "While it is yet in its greenness, and not cut down, it withereth before any other herb." — L. H.

The verses preceding and following give the key to the interpretation of this verse, which is that the hypocrite and the one who forgets God shall perish even as the rush and the flag which cannot live without the mire and the water. They may flourish for a time, but wither away while still seemingly prosperous.

124. Why, if thinking causes disease, do animals have the same diseases that man has? — L. J.

Because animals, like children, reflect the thoughts of those around them in conditions of the body. The mind of the animal is as susceptible to thought influence as that of a child.

"Have ye not heard, 'Every tub stands upon its own bottom'? Every soul must return to the bosom of the Father-Mother Spirit alone, that is, it must think and act for itself regardless of the opinions of others. 'While a man should treat all others courteously, why should he care for their good or ill opinion to the extent of turning out of his path or of lowering his standard of conduct?'"

If you want to forget the things you do not care to remember, just remember the things you do not care to forget.— LEROY MOORE.



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Special Lessons.

Special Lessons will be given by Mr. Charles Fillmore, at Unity Headquarters, 1315 McGee St., Kansas City, as follows:

Monday, March 21st — The Character of God Explained.

Wednesday, March 23d — The Son of God — Divine Understanding.

Friday, March 25th — Man's Power Pointed Out.

Monday, March 28th — Thought the Creative Power.

Wednesday, March 30th — False Thought and True Thought.

Friday, April 1st — The Power of the Word.

Monday, April 4th — How to Pray to a Purpose.

Wednesday, April 6th — How Faith Brings Things to Pass.

Friday, April 8th — Imagination a Power for Good or Evil.

Monday, April 11th — Some of the Laws of Concentration.

Wednesday, April 13th — Good Judgment May be Acquired.

Friday, April 15th — How to Develop Love.

Healing demonstrations will be given at the close of each lesson. All people needing help are invited to be present. Your faith in the power of God to heal will be strengthened.

Free-will offerings the compensation to teacher.

Rev. Paul Tyner addressed the students of St. Lawrence University at Canton, New York, March 1st, on "The New Thought for the Minister." The class includes six candidates for the Universalist ministry.

The Fulfillment Publishing Co., 730-17th Avenue, Denver, Colo., is issuing monthly Sunday School leaflets giving the inner teachings of the lessons, together with Responsive Reading exercises and questions. A study of the life of Jesus will be pursued during the year, and while it is not the intention to handle the subjects fully, but to give suggestive verses and thoughts that will be a guide to teachers and students. 20c per year.

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special Private classes according to announcement. All are welcome.

The call for 10,000 new subscribers for UNITY this year is meeting with response. Some are sending one new name, and others several. In answer to the question about the three subscriptions for \$2.00 applying to the renewals, we would say that you can send in your own subscription and two new ones; that is, for \$1.00 additional to your own renewal, you can have the magazine sent to two friends for a year. Those who have the good of the cause at heart should not be too alert in taking advantage of discounts and club rates. These are for the Gentiles only—the earnest Christian should be eager to give generously to the support of a good cause. This publication is not a money making effort. Every cent that comes in is put to use spreading the gospel, the editors having for sixteen years devoted their time, effort, and money without remuneration.

 ERRATA.

The article in February UNITY, "Finding the Christ in Myself," was through the editor's mistake credited to Mrs. H. R. Wagar, whereas Miss Lucy Clute is the author, it being a manuscript read before the scientists of Ionia, Mich. There were some mistakes in the copy sent us. At the top of page 72 the word "of" should be inserted after abundantly. The quotation from Lowell should read:

"Daily with souls that cringe and plot
We *Sianis* climb and know it not."

The middle clause in next to the last paragraph should read, "I experienced the conscious upliftment in thought and being, as only one can be most religiously impressed by another who is himself filled with the Spirit. It made a like impression upon me as did the Passion Play at Ober Ammergau upon one of my friends." In next to the last line of the last paragraph "who broke" should be substituted for "that broke."

REVIEW OF NEW BOOKS.

BY J. H. C.

OUR STORY OF ATLANTIS, by W. P. Phelon, M. D.

The subject of the buried continent, Atlantis has been the theme of much speculative interest the world over, and that an island continent with a dense population was engulfed by a great cataclysm many ages ago, is now generally believed. Our author cites recent discoveries in proof of the existence of such a land, and of its destruction. He also leads us to believe that he has had information from the astral plane which he considers reliable, and, from those whose mouth-piece he is pleased to be in the relation of these ancient memories, he says: "I do not doubt that to many readers will come fleeting glimpses of these scenes, as if they had been part of them. It is a conceded fact, there have never been since the fall of Atlantis so many reincarnated Atlantians upon the earth at the same time, as now. This accounts for the almost universal demand out of the astral records for the forgotten knowledge of the occult, which they recorded. This also explains the readiness of the public mind to receive knowledge of the doctrines of Mental Healing, Spiritualism, Theosophy, and Occultism in all its branches."

From the knowledge which is thus given him, Mr. Phelon describes the continent and the great city of Atlantis; the people and their high degree of civilization, and the great occult powers which they had developed and used. The book is of interest from several points of view, and holds the attention of the reader to its close. Cloth, 217 pages. Price, \$1.00. Hermatic Book Concern, San Francisco, Cal.

THE HOLY GRAIL, by Mary Hanford Ford.

The story of the Holy Grail is of legendary origin, and poets and minstrels of every age have embodied the tale, with variations, in poem and song. The author of this book has compiled and compared the production of the more prominent of these poets, interprets the symbolism of the Grail and of the persons immortalized by these bards as those who went forth in quest of the sacred chalice, and the result is a most charming and beautifully written volume. It closes with a description of Wagner's "Parsifal" which is the story of the Holy Grail dramatized, with the addition of Wagner's own soulful music to make it more powerful. One feels a spiritual uplift from the reading of such a book. Cloth. Price, \$1.00. Alice B. Stockham Co., Chicago.

OUR ASTROLOGICAL BIRTHDAY BOOK, by J. R. Phelps.

A book of character readings, based upon planetary influence at date of birth. The signs of the zodiac, the position of the

planets, and other astrological conditions at time of birth are believed to be the cause of marked characteristics, and these are definitely set forth, and arranged in a way which makes this little book very handy for reference, if one wishes to study and compare the difference in disposition and temperament. Occupation most suited to those born on special dates; birth-stone, and other information given, making the book one of the best of the kind we have seen. Paper. Price, 50c. Goldthwaite Publishing House, Chicago.

The publishers of the late Thomson Jay Hudson, A. C. McClurg & Co. of Chicago, announce that there has been found among the papers left by him enough material for one more book from his bold and original pen. This will be welcome news to thousands of this remarkable man's admirers all over the country, as it was felt that nothing more could be expected from him after "The Law of Mental Medicine," brought out just before his death last Spring. This posthumous publication will be called "The Evolution of the Soul, and Other Essays," and will be in uniform style with the rest of Dr. Hudson's works, with the addition of a portrait and biographical sketch, neither of which has been included in any of his other books. Price, \$1.20 net; postpaid, \$1.30.

We are glad to note that the Proceedings of the International New Thought Convention, held in Chicago last November, will be published by Grace Adelaide Kiersted, editor of *The Mental Advocate*, Chicago. The work of collecting and printing the addresses is going along as rapidly as possible, but we have not learned just when the book will be ready for delivery. Advance orders for the same may be sent direct to Unity Tract Society, the price being \$1.00 a volume.

Many people write that they do not take UNITY, but it is loaned to them by a friend, and they "*do enjoy it so much*," and it has been "*so helpful in clearing up the mysteries of life*," and "*I was actually healed of dyspepsia by following the advice given in Unity*," etc., etc. These letters make us smile. Here is a remedy that if sold at a drug store these people would willingly pay a dollar a bottle for. Yet, they actually borrow it of their neighbors! They can't afford to own one for themselves, though it costs but eight cents a month. Come now! Brace up and subscribe for yourself.

Fulfillment, published by the Divine Science College, Denver, has been changed to magazine form and enlarged. Its lofty religious tone attracts every one, and we are glad to see it prosper. The subscription is \$1.00 a year.

World's Fair Ranch Club.

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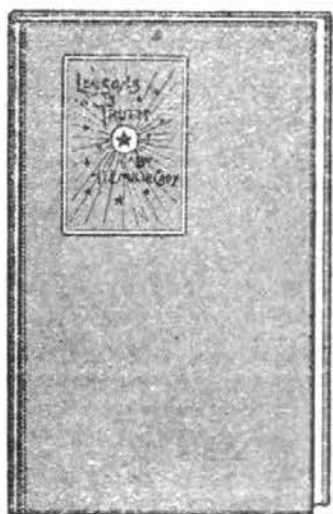
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VOL. XX.

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NO. 4.

CONTENTS.

PAGE

Mental Activities. 195

By Horatio W. Dresser.

Obedience. 186

By Cora Miller.

Responsive Reading—"Easter." 201

Remedy for Insomnia. 204

By V. H.

Bible Lessons. 250

By C. F.

Kansas City Mid-Week Reports.

"The Lord as a Dwelling Place." 216

"Love—Motherhood." 220

Society of Silent Unity. 224

The Class Thought. 225

Prosperity Thought. 225

Chicago Truth Students.

"The Full Rounded Soul." 226

"Tranquility." 229

Pure Vision. 231

By Dr. W. C. Gibbons.

Saint Maurice's Day. 233

Condensed Truth. 236

By Various Writers.

Answers to Questions. 240

By Jennie H. Croft.

Publishers' Department. 242

Review of New Books. 245

By J. H. C.

BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPI. 2:20.

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VOL. XX.

KANSAS CITY, MO., APRIL, 1904.

No. 4.

MENTAL INFLUENCE.

BY HORATIO W. DRESSER.

TO MANY people it is an entirely new idea that states of mind have anything to do with bodily health. Instances of spontaneous or accidental mental influences are sometimes quoted as "interesting coincidences." It is well known that religious emotion affects the body. Nearly everybody is ready to admit that the imagination has something to do with the mental states which accompany physical disease. But the statement that disease has been both caused and cured by the mind is rather surprising to most everyone. When it is added that one may cultivate mental states which make for health, consciously put one's mind into a state to overcome disease, the claims made for the mind seem utterly foolish. But most surprising of all is the notion that metaphysical theories can have anything to do with therapeutics. Even to those who admit that there is great truth in mental healing practice it seems absurd that metaphysical doctrines should be connected with such purely practical matters. Others complain because the mind cure theory is not separated from all religious considerations.

The explanation of all these riddles is easily made by reference to perfectly well known facts. Every philosophical or religious devotee knows that it makes a vast difference whether one has accepted or worked out a creed that brings the mind peace. If a person is harassed by doubts, the whole inner life is disturbed. Hence to resolve one's doubts is to lay the basis for tranquility. Now, it would be a surprising result if the change from conflict to peace

had no effect on the life of the individual as a whole. The effects of intellectual changes may be less apparent at first than the results of emotional religious conversation. But every person's faith is in due time expressed in the face, in the general attitude towards life, and of course in the conduct of life. Underlying most of our actions, even many that come under the head of impulse, is the particular belief by which our conscious life is shaped. A change at the center may effect everything, even to the remote circumference. For different beliefs possess different qualities; they give different tone to life. Whatever the tone, the life in general responds to it. People enter into experience according to the quality of their general belief. And the bodily life in large part reveals the inner variations

There are two kinds of mental states, then, which may greatly influence the bodily life. Temporary and sudden emotions, such as the phenomena of religious conversion, may throw the physical organism into great disorder. Permanent beliefs tend to give a general tone to the inner life, and hence have much to do with all acts of conduct which concern the body, to say nothing of the unconscious influences. The serene life is inevitably accompanied by a corresponding bodily state. The individual who has no intellectual or religious center is likely to be extremely unstable in all physical activities.

It has long been customary to regard the health as a purely physical affair, and hence no mental precautions have been taken, nothing has been done mentally to aid the bodily tendencies. It is not strange, then, that it surprises people to be told that the mind affects the health. But let such people begin to look at the mind in another light, to note the indications of mental influence as above suggested, and the whole aspect of things is changed. It is not at all to be wondered at that metaphysics and religion are immediately brought into considera-

tion, for whatever concerns the mind necessarily comes into the account. Moreover, the usual result of discoveries of this kind is the awakening of profound interest in idealistic philosophy, as opposed to medical materialism. It stands to reason that, if religious emotions and metaphysical beliefs affect the whole life, one must begin to exercise more care over one's emotions and beliefs. Hence the purely therapeutic inquiry develops into a religious and metaphysical investigation.

When one really pauses to consider it, there proves to be nothing surprising in the application of philosophy to health. Philosophy is applied to moral conduct, to the religious life; why should it not be applied to the health? A man is expected to understand and conquer temptation, to overcome his passions, and realize the moral ideal. To do this, he must acquire self control, must develop his better self. But the state of a man's passions is very closely connected with his state of health. It is difficult to see how he can solve either the moral or the therapeutic problem alone. In either case everything that enters into man's intimate life is concerned. To be thorough is to investigate the question of disease and the problem of sin side by side. In a sense the one is the other. Thus the larger issues of the religious life are intimately connected with the problem of health. To ask one to sunder one's mental healing practice from one's religion would be to ask one not to be thorough. Fundamentally, the real question is the true nature of man, and the powers that play upon him, their ultimate nature and value.

By a process as constant and immutable as gravitation, the ideal is ever in transmutation into the actual; mind indexes itself in body; thought builds itself into action; and the human imaging faculty erects its own mansion, stately or otherwise, and dwells within—HENRY WOOD.

OBEDIENCE.

BY CORA MILLER.



YIELDING to a command is not necessarily obedience. To yeild willingly is true obedience; unwillingly, submission. Love is the dominant quality of obedience. A child will yield more willingly when requested to do a thing than when commanded. Human nature seems to rebel at being commanded. Probably this is due to the fact that human beings have greater reasoning powers than is to be found in the animal, whose reason cannot be appealed to, and therefore needs a command.

Fear of consequence will bring submission, but what is gained? To do right because it is right is the important thing, not because of a penalty attached to wrong-doing. There is a principle involved in obedience. To illustrate: One who would become an expert mathematician must be obedient to the principle which governs the science of numbers, and his experience will prove to him that the more he departs from that principle the more he will have to undo. Naturally he makes mistakes, as a beginner he knows very little about mathematics; therefore he must be taught, advised and reasoned with.

A command, and even the proverbial rod, would be of no avail. The student must be shown *what to do* and *how* to do it, rather than what *not* to do. Telling him repeatedly that two and two are not five, would be a poor way of trying to instill into his consciousness that two and two are four. When the mistake has been made a teacher naturally says, "No, that is not right." But in the training of children there is a continual "don't," and this reminds me of the little boy, who, when asked his name, replied, "My mother calls me Don't." If more time were devoted by parents to instructing their children in the highest principles of right-living there,

would not be so much occasion for "don'ts."

Obedience to principle is necessary to success in life. Our mistakes in departure from principle bring their consequences, and they are always unpleasant. Having no conception of the principle of Life and the Law of Being, we act according to our natural impulses, and by the result of our *doing* we learn what *not* to do. We may heed advice or follow our own desires and learn by experience. Experience is a sure teacher, but a merciless one.

Say to the child, "If you do so, such a result will follow;" reason with him, then if he will not heed the advice he must have the experience which will show him the way. Parents are not always obedient to their highest and best conceptions of truth and right, and should not therefore be too severe in the discipline of their children. The rod is not the only means, nor the best means of correction. In fact, it is, in many cases, the poorest method. Cruelty begets disobedience eventually; love begets love, and with it will come obedience. If there be a "prodigal," he will return if love draws him home.

Every living soul has departed from "God's way," and every one must meet the consequences of his mistakes; but over all stands the everlasting, unchanging, omnipotent Love which calls to every soul, "Come back to me." This Love is not capable of wrath; it is not vindictive; not merciless; it is without variableness or shadow of turning; it is divinely merciful. The way to the Father's heart is always open, "and whosoever *will* may come." When we realize that we must meet the consequences of our own beliefs and acts, that "as a man soweth so shall he reap," we shall make effort to find the right way, the true way, and live according to it. All mistakes can be wiped out. "Overcome evil with good;" overcome error with Truth.

The law punishes, and if there were no law there could be no stability in nature, and no purpose in existence. There would be no progress, no incentive

to bring forth into manifestation the highest and best that is in us by virtue of our relation to God, the one Father, but each would act according to his natural impulses, which are in reality the least of his capabilities. We manifest the least first, for progress is from least to greatest, not from greatest to least, as many seem to think, judging from the amount of egotism that is abroad in the world today.

Those who abide in the law "shall be known by their fruits." Selfishness will be diminished; envy, jealousy, malice, and a host of other undesirable traits and tendencies will disappear. Balzac says, "The straight line is the line of spirituality; the curve, the line of materiality." The straight line is the line of principle, and it is narrow and "few, indeed, there be (at any one time) who choose to walk therein." This is because we like to follow our own desires and natural propensities, and do not, at first, seek for the principle which governs existence. We travel on the curve, the long way home, but eventually we must come back to the main road. Finding the principle which governs existence, and working with it will take us on the straight road, but if we choose to go by way of the curve we shall have a rough road to travel; we shall meet experiences we would not have on the straight road. Disobedience to the Great Law brings its punishment, and obedience invariably brings its blessings.

Divine Love is never angry, and does not inflict punishment to gratify itself. It is ever ready to show the way, and help the traveler over the rough places. It will "never leave thee nor forsake thee."

If you find yourself entangled in the cloud, stand still until it passes by, and take with calmness what it has to give, knowing all is good.

— HELEN VAN-ANDERSON.

Dare, and the world always yields.— THACKERY.

Easter.

Speaker: Is the resurrection a state of consciousness, or does it refer to a physical process?

Congregation: Like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in the newness of life. Knowing this, that our old man (our mortal consciousness which believed in error and limitation) is crucified with him, that the body (the seeming reality) of sin might be destroyed, that henceforth we should not serve sin. (Rom. 6:4-6.)

Speaker: It is then a resurrection from sin, or error?

Congregation: Yes, and if Christ be not raised, your faith is vain; ye are yet in your sins. (I. Cor. 15:17.)

Speaker: How can the resurrection of Christ save us from our sins?

Congregation: Likewise reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. (Rom. 6:11.) I protest by your rejoicing which I have in Jesus Christ our Lord, I die daily. (I. Cor. 15:31.) Know ye not that so many of us as are baptised into Jesus Christ are baptised unto his death. (Rom. 6:3.) For as many of you as have been baptised into Christ have put on Christ. (Gal. 3:27.) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. (Gal. 2:20.)

(34) This precious lesson Jesus gave
 In healing power divine,
 Removes the thought of sin and death
 From this glad heart of mine.

Speaker: Will the resurrection or awakening of the Christ consciousness affect our bodies?

Congregation: If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. (Rom. 8:11.)

Speaker: Has any one ever gained this tremendous victory—this resurrection from the dead?

Congregation: Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel. (II. Tim. 2:8.) But now is Christ risen from the dead. For since by man came death, by man came also the resurrection of the dead. (I. Cor. 15:20, 21.)

Speaker: Is physical death necessary to the true resurrection?

Congregation: We shall not all sleep, but we shall all be changed. (I. Cor. 15:51.) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (I. Cor. 15:49.)

(2) God is Life, that Life surrounds me,
In that Life I safely dwell,
'Tis above, beneath, within me,
Life is mine, and all is well.

Speaker: Does this resurrection into eternal life here and now pertain to the Spirit? Is it a resurrection of the soul after the mortal body has been laid away?

Congregation: Who shall change our *vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. 3:21.)

Speaker: When shall we be raised from the dead? Is it to be at some great resurrection day in the future?

Congregation: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that *hear* shall live. (John 5:25.)

- (5) Rejoice with me! I've found the Life
 The Master came to prove;
 'Tis God in me and I in God —
 Just resting in His love.

Oh, blest the Way, the Truth, the Life! Blest immortality!
 Sing now my soul! Time's but a breath; we're in eternity.

Speaker: Where does this resurrecting power lie?
 Is it in some man *outside*, or some man inside of I AM?

Congregation: I AM the resurrection, and the life:
 he that believeth *in me*, though he were dead, yet
 shall he live. (John 11:25.)

Speaker: Is this body resurrection to be accom-
 plished at a future "second coming" of Jesus?

Congregation: Now made manifest by the appear-
 ing of our Saviour Jesus Christ, who hath abolished
 death, and hath brought life and immortality to light
 through the gospel. (II. Tim. 1:10.)

- (19) Satisfaction full, complete,
 Fills me with its fragrance sweet.
 Health of body, peace of mind,
 In the living Christ I find.

Speaker: And finally, beloved, shall we not all
 greatly rejoice that the resurrection from the dead is
 being now consummated in our midst? that we have
 found the Truth and the Truth has set us free? that
 the Son of God in us is even now saying:

Congregation: Fear not; I AM the first and the
 last; I AM he that liveth, and was dead; and, behold,
 I AM alive for evermore, Amen; and have the keys of
 hell and of death. (Rev. 17:18.) I AM Alpha and
 Omega, the beginning and the ending, which is,
 which was, and which is to come, the Almighty.
 (Rev. 1:8.)

- (77) Glory to God! hallelujahs we give,
 Honor the Father who taught us to live;
 One with Jehovah, His love we proclaim,
 Let all our labors be sealed with His name.

REMEDY FOR INSOMNIA.

We want, when we retire, to sleep. Every one should sleep well. To be able to will the body into this state of insensibility, we must relax, let go — of everything that tends to worry — the happenings of the day, idle words if perchance there have been any, the many little annoyances that must come into our daily life, all things of a material nature that bind us; we have enough of these during the day. Let us, upon retiring, throw them off, holding in mind only restful thoughts, thoughts of peace and satisfaction and faith in the active Good. This brings a sense of peace which no material remedy can, and the desired result must follow.

Then upon lying awake during the night, instead of feeling fretful and out of sorts with yourself and everybody perhaps in consequence, know rather that this is good, just what you need and be glad; say, "I thank Thee, Father, for this opportunity to bless the whole world; I do now send out strong, loving thoughts to every brother, every child of God, striving each in his own way to find the light; he is filled with that true 'Light which lighteth every man.'" To every dear animal, God's creatures, of which we are too often unmindful, "May they have food and shelter and every care needful to their comfort." To every tiny insect struggling up through the cycles, and each atom, "I know that each in its way is perfect and in harmony with the Divine Law, in which all things are working into perfection."

Then if you choose, repeat the Lord's Prayer, not merely mentally or mechanically, but with deep *feeling* of what it will mean to your soul, to your eternal self-hood.

By concentrating thus upon pure, holy things, we bring ourselves into an attitude of rest, then repose — *sweet sleep* — and not only have we accomplished our desire, but wrought much good, for in the words of a great philosopher, "Thoughts are Things" and create of their kind. — V. H.

Bible Lessons

BY C. F.

Lesson 4. April 24.

THE MISSION OF THE SEVENTY.—Luke 10:1-16.

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. [Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

GOLDEN TEXT—*Pray ye therefore the Lord of the harvest that he would send forth laborers unto his harvest.*—Luke 10:2.

The Seventy stand in relation to the Twelve as body to the Spirit. The Spirit does not act directly upon the outer manifestation. It has its avenues of expression—these are the Twelve Disciples. But

these also are not in direct touch with body, and it is part of the law of expression that they have other avenues through which the most outer physical is reached — these are the Seventy.

Seven is the number of physical expression. The soul and its outer vehicle, the body, is like an egg, with a vital centre and six stratified layers. These are connected and supplied from the centre through twelve batteries of intelligence and force. But this illustration falls short because these strata are all mental instead of material.

The Twelve Disciples are sent forth by Jesus the I AM with almost identically the same instructions as the Seventy, as given in Matt. 10:5-42.

The Spirit affirms all to be spiritual. The seven seeming material planes of consciousness are given the Word of the Spirit and their potentiality raised ten fold. The added cipher is symbolical of the endless capacity for unfoldment which is potential in the man of form.

Applying this to individual consciousness, we, the Lord of the formed man, send out in the light of understanding (face) our words of affirmation and denial. These are to go to every centre (city) and sub-centre (place) which we wish to bring under the dominion of I AM.

The harvest is the ripe results of many lives, waiting to be understood in consciousness, but there is lack of industry in Truth study and meditation, hence we should pray for inspiring, quickening ideas from on high.

The words of affirmation and denial when sent forth into the formed realms should be unselfish, innocent, unencumbered. They are not to conform to the habits of thought into which they are sent (salute no man), but are to go forth with a definite, clear-cut purpose.

The quieting, harmonizing affirmation, *Peace*, is more powerful than an opiate. Quivering nerves can be quieted by sending to their nearest house, or

sub-centre, this affirmation of Peace. If there is receptivity, your word will abide there. When a word of affirmation finds entry in these subconscious centres, it is like a seed that begins to appropriate from its environment the elements necessary to growth. This is symbolized by the eating and drinking what is set before you.

The healing thought should be carried to every centre. The human consciousness seems greatly in need of the thought of health. The constant talk about sickness has permeated the whole man, and both within and without he needs to have spoken the Truth of Being, "The Kingdom of God is come nigh unto you."

Verse 10 explains the denial of materiality (dust) necessary when the spiritual affirmation finds no receptivity. After denying the belief in materiality we should always affirm the Truth of Spirit, and leave it to do its work, as explained in verse 10.

Chorazin, Bethsaida and Capernaum are centres in the abdomen that are dominated by very physical thoughts. Their analysis is too intricate for this lesson. It is sufficient to give them a general treatment for conformity to the law.

Lesson 5. May 1.

PRAYER AND PROMISE.— Luke 11:1-13.

1. And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT — *Ask, and it shall be given unto you; seek, and ye shall find.*— Luke 11:9.

If one should assert that the greatest need of humanity is to be taught how to pray, he would be laughed to scorn by all the school boards in the world. Professed Christians would resent the imputation that they did not know how to pray. Yet the lack of faith, of the followers of Jesus, in their prayers being answered, is so universal that we are forced to the conclusion that they do not pray aright, although they pray daily.

Jesus, the greatest teacher of men that ever lived on this planet, spent much time in prayer, and instructed his disciples how to pray. We must conclude that it is an important part of man's education, and, if so, why should it not be taught in our schools? It should be, and eventually will be, when people awaken to the importance of soul culture. Now the intellect alone is developed in our day schools, and the moral nature in our Sunday Schools. True spiritual culture is a rarity. When the science of thought is understood, right mental attitudes will be inculcated as the very foundation of all true education.

The starting point in every prayer is the understanding of God's locality and character. The usual prayer is addressed to a great man away off in an indefinite place called heaven. This is not according to the instruction of Jesus. "The kingdom of God is within you;" and also he said, that the Father dwelt in him, and spoke the words through him.

"God is Spirit, and they that worship Him must worship Him in spirit and in truth."

This Spirit dwells in the spiritual realms all around, within and without us. "In Him we live, move and have our being," The name, or character, of this omnipresent Spirit is Wholeness or Perfection. In every prayer this should be recognized by the praying mind.

Affirm spiritual harmony manifesting in every earthly condition. Self-will and the blindness of ignorant doing without knowing, will soon be straightened out if we affirm the will of God being done in the substance as it is in the Spirit.

A mighty antidote for avarice is the asking that our supply be given to us day by day. What oceans of misery would be dried up if we could all cease to lay up stores for a possible day of want in a problematical future. Be not anxious about tomorrow; tomorrow will take care of itself.

We cannot reasonably ask forgiveness unless we ourselves have forgiven. This is a fair proposition. Then we should at once set about forgiving everybody who has sinned against us, or whom we think has wronged us in any way. God, the supreme law of love, cannot hold a grudge against anyone, and we cannot have the companionship of this sweet, pure mind until we make our minds as near like it as possible.

Those who cultivate the presence of God find that they have times of great upliftment spiritually, mentally and physically. There is a quickening of the whole man. The abundant life has been poured out to us, and every faculty is quickened. When the Spirit descended upon Jesus he was driven into the wilderness, and there tempted by the adversary to do certain things for his own aggrandizement. The whole man is not purified at a single descent of the Spirit, but certain mortal selfish tendencies remain in consciousness. These are stimulated by the spiritual energy which is given out to us from

the Father, and we have to be on our guard against these ambitions of the personality, or adversary. Hence the prayer, "Bring us not into temptation, but deliver us from evil."

Lesson 6. May 8.

WATCHFULNESS.—Luke 12:35-48.

(*Temperance Lesson.*)

35. Let your loins be girded about, and your lights burning;
36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47. And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

GOLDEN TEXT—*Blessed are those servants, whom the Lord when he cometh shall find watching.*—Luke 12:37.

Faithfulness, watchfulness, readiness, are the key-notes of this lesson. The idea that Christ would come again at some future time was met by this

series of parables and illustrations of the reward that always comes to those who are alert in taking advantage of the Now Opportunity.

“There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

There used to be in one of the old Greek cities a statue called “Opportunity.” It was a human figure standing on tiptoe to show that it remained but a moment. It had wings on the feet to suggest the speed with which it passed by. The hair was long on the forehead to show that men must seize an opportunity when they meet it; while the back of the head was bald to indicate that when an opportunity has once passed it cannot be caught.

However, these illustrations of the passing away of opportunities never to return are drawn largely from the mortal side of life. Opportunities are being continually showered upon man spiritually, and the tide of his affairs is always at flood.

The coming of Christ in consciousness has nothing to do with a personal appearance in outward form. Every few years for the last two thousand years some Christian sect has expected the personal appearance of Jesus on earth, yet he has not come, and they are still setting dates for his advent, and just as in the past, meeting with disappointment. He illustrated in parable and definite statements, oft repeated, that his coming was spiritual in character, yet men ignore all this and look for the physical man again. Such is the delusion of physical concepts.

The burning lamp is always illustrative of the flame of intelligence. The girding of the loins is an Oriental illustration where the flowing robes have to be bound up with a girdle before freedom of action is possible.

A marriage in Scripture symbology always refers to a union of states of consciousness. In the unre-

generate man the seven planes of consciousness are separate and act one upon the other by reflection rather than by direct contact.

But when regeneration sets in there is a melting up of these stratifications and a new relation established. The Lord unites the soul and the body in the last stage of regeneration, and the physical is raised to such a high rate of life action, or vibration that it disappears to sense sight. This is the ascension which Jesus passed through.

This lesson refers to a union having taken place in some of the interior planes, and the coming of the Lord to consciousness more clearly in consequence. This development of the inner man is subtle, and one has to be watching and looking for it in order to realize what is going on and profit by it.

The one who is constantly expecting the advent of the Christ in his soul will eventually realize his presence. This expectancy keeps an inner light burning, and when the hour is come that watchful servant is rewarded by the Lord for his faithfulness and blessed. It is a fact of Spiritual development that when a certain point has been attained, there is established a connection with interior forces that serve the man and supply him with sustenance. These subconscious forces steal into the soul like thieves in the night—we must be on the lookout for them.

Lesson 7. May 15.

THE PRODIGAL SON.—Luke 15:11-24.

11. And he said, a certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

GOLDEN TEXT — *Come and let us return unto the Lord.* — Hosea 6:1.

The two sons are soul consciousness and sense consciousness. Through the soul we are related to the Spirit, and through the sense to the flesh. These are mental states or thought aggregations. Jacob and Esau represent these two sons of I AM. All the thoughts of a spiritual character gravitate together and form a state of consciousness that is pervaded by Spirit, and perpetually sustained by the Divine Mind. This is the Spiritual Soul, or superconsciousness, to whom the Father said, "Son, all mine are thine." The *Human Soul* is the "younger son," or thought. This thought aggregation finds its first pleasure in sense avenues. It is the exuberance of youth where every human sense is flooded with life. It draws freely from the One Source, the Father Mind, life, love, substance, power and intelligence. These are the riches of God which are divided between the states of mind. These two souls, or states of thought, are referred to by Paul as the Spirit and the flesh at enmity, one warring against the other. It is not strictly correct to say that this higher plane of thought is the Spirit, but rather that it is the spiritual consciousness. The Spirit does not war against anybody or anything.

The mind that revels in pleasures of sense, gradually finds itself centering about the things it thinks so much of. This is a law of thought action. What you think a great deal about, and like to do, you gradually become attached to it, and in due course the attachment becomes so strong that you separate yourself from everything else. The constant thought of man about sense objects and sense pleasures gradually sunders him from the spiritual, and he grows to believe that it does not exist. This is the journey into the "far country." But being detached in consciousness from the real sources of existence, the sense consciousness gradually uses up the life it has in the lusts of the flesh, and not knowing how to go within and draw from the original fount, there is a "mighty famine in that country, and he began to be in want."

Then there is a still further descent into sense conditions. The sense soul attaches itself to the realm of flesh, and tries to get sustenance out of it. The original text here indicates that he literally *glued himself* to the selfish personality of the flesh consciousness. He fed the swinish nature with the husks of life, and got no soul satisfaction. When we get down into the animal, and try to feed our souls with its mere outer covering of Truth (husks), we starve. The human is eliminated until there is no man in it — "and no man gave unto him."

The coming to himself of the Human Soul is the awakening of understanding. Why should the body grow old and lose its life, "perish with hunger" when in the Father's house the hired servants have substance enough?

"I will arise and go to my father." The mind that has been groveling in sense must rise to a higher range of thought and go, or continually send its thought, in spiritual ways. This journey back to Spirit is not completed in a day, but is a gradual step by step traveling, sometimes over rough roads.

"He arose and came to his father." The moment

the thought arises to the contemplation of Spirit, there is a union with the Divine Mind — his father “fell on his neck and kissed him.” Confession of sin, or falling short, is good for the self-centred man. It opens the door to higher things, and mellows the soul. An Eastern proverb is, “Who draws near to me (God) an *inch*, I will draw near to him an *ell*, and whoso *walks* to meet me, I will *leap* to meet him.”

When we make the unity between the outer sense and the inner Spirit there is great rejoicing, and the outer is flooded with vitality (robe), unending power is put into his hand (ring), and his understanding (feet) clothed upon. The “fatted calf” is the richness of strength always awaiting the needy soul. When all these relations have been established between the within and the without there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit — the lost is found. “And they began to be merry.”

Spirit is like the sunshine. I go into the sunshine and stand in it, and receive all there is of it. Some one comes along and stands by my side and he receives all there is of it, and does not rob me of one particle. Reaching out into the limitless and unmeasured spiritual nature, we all become joint heirs to all there is, and there is no lack of resources, no pilfering one from another. — *Dominion*.

“Fearlessness cannot be possessed until purity of heart and high moral rectitude are attained. What has the pure man, the sincere man, the man of rectitude to fear? What has he to fear who has nothing to conceal, who would not shrink from having his most private thoughts exposed? There is but one way, then, to dispel fear, and that is to obtain purity of heart and sterling rectitude of mind. Let studied breathings, bodily postures, and worldly affirmations be avoided as vain and profitless. Man can become fearless only by becoming pure.”

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held March 9th, at Unity Headquarters, 1315 McGee Street. Mrs. Martha L. Heller, leader. Subject, "The Lord as a Dwelling Place."

Thought held in Silence, "And so shall we ever be with the Lord."

A poet is one who knows a thing without having to first experience it. The poet says, "All the world's akin." We as Truth students, know God made *man* after His image and likeness. We are that man, one in aspiration, one in need; so what is helpful to one may be to all.

I have always loved the 90th Psalm, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Lately this Scripture has been helpful to me in taking a step in my spiritual life. It was like this: Years ago I ascended a mountain. The road wound round through trees; the ascent was so gradual we were not aware we were climbing; we kept saying, Where are the rocks? Where is the mountain? Presently a rock rose up directly in our path, so high we were obliged to lay down on the necks of our mules. The careful, patient beasts put up first one foot, then another, literally dragging us up. We turned a corner of the ledge, and what a world! The level we had left lay down, down; spread out before us was rock and sky and purple distance. The glory of it! but we had to take the step to see it.

I never used to like to study about this House of the Lord, thinking I had to die to obtain it. Now in the light of the New Thought we *know* it's our inheritance *here and now*. Some of us have lost our homes; many by fire, some here in Kansas City by flood, others by financial disasters. What a forlorn

feeling to see your home swept away! not a place for the sole of your foot. Many of us live in rented houses, tossed from "pillar to post;" these homes are not exponents of us; we feel we would like convenient things of beauty about us that we can't have in short staging. So we are dissatisfied. God never made anything to be dissatisfied. The psalmist says, "Thou openest thine hand, and satisfiest the desire of every living thing." If one's desires are not satisfied, we know there is something wrong with us. We can't be dwelling in the Lord.

Let us examine this house and see how it meets our requirements. It's OUR house; we own it. The first requisite in building a house is a good foundation. "Other foundation can no man lay, than is laid, which is Jesus Christ." "Jesus Christ the same yesterday, today and forever." No wonder that grand hymn was written,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word."

We need a warm house in winter. "He shall cover thee with His feathers, and under His wings shalt thou trust." You have noticed that most of the similes in the Bible are taken from every-day life, and are very forcible withal. When little chick goes under mamma hen's warm wings and is covered with her soft feathers, you never imagine it can be cold. The application is simple. We want a cool house and shade in summer. Imagine a summer landscape, here a stretch of sunlit meadow, there a grove of cooling shade, the sunlight filtering down through the leaves, sunlight and shade together forming a beautiful golden tracery on the turf below.

"He that dwelleth in the secret place of the Most High, shall abide under the *shadow* of the Almighty." "Like the shadow of a great rock in a weary land." "Neither shall the sun light on them or any heat." For light, "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light." In this Truth

light symbolizes wisdom. The Lord God giveth them wisdom. God *is* wisdom, God is Infinite. If we have infinite wisdom to draw from we need have no unsolved problems, need never say, "I don't know." Let me read you "Our Burden Bearer," by Phillips Brooks:

"The little sharp vexations,
And the briers that catch and fret,
Why not take them all to the Helper
Who has never failed us yet?

"Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce knew what to do.

"Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song."

Our food and water supply, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month." "And they shall hunger no more, neither thirst any more, for the Lamb which is in the midst of them shall feed them and lead them unto living waters." Living water brings a picture to me. A sheer wall of rock fringed with moss, overhung by tall trees, and the water bubbling, sparkling, cold as snow, clear as crystal, leaping to the pool below; running—a shining thread—away down the mountain, to be a river in the valley. The beautiful water! Here is where I took my step.

George Burnell says, "Christian Science may almost be summed up in that one word '*let*.'" The Lamb shall feed them. We have to *let* go feeding ourselves, *let* the Lamb. It's a two-edged sword. The Lamb *shall* feed us, not *will* feed us. If we don't *let*, we shall be made to *let*. We shall never know real food or true feeding until we are fed in that way. Jesus said, "Whosoever drinketh of the

water that I shall give him, shall never thirst." Thirst is the symbol of something quite the reverse of peace. Thirst is a very uncomfortable sensation, but we need never thirst, but dwell in peace.

We wish for conveniences and beautiful surroundings. "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man to conceive the things He hath prepared for us." The comfort in this is that we all may have our ideals realized. Some hunger and thirst for expression. It is theirs.

Our home is a refuge from inclement weather. The man of business seeks it as a refuge from care, and the children fly to it if anything hurts or frightens them. "The eternal God is thy refuge." There is trouble and sorrow in our earthly home, but in this one "God shall wipe away all tears from their eyes. There shall be neither sorrow nor crying." I think there is no one here who can not say, "Bless the tears," because God has wiped them away. "Neither shall there be any more pain." Let us remember this is for us *here* and now. So when we get up with a headache or pain say, "There is no more pain."

Houses here are subject to decay. Even those strong old castles on the Rhine are ruins. There are no buildings that have withstood the ravages of time excepting the Pyramids, and they are beginning to crumble. This house is "not made with hands, eternal in the heavens." We are taught heaven is within us, so this house is eternal with each one of us. In this house the last enemy is overcome. "And there shall be no more death." "Happy art thou, O Israel! Who is like unto thee, oh, people saved by the Lord?" We are not told about this dwelling place and then left in ignorance of the way to it. Christ said, "I am the way." This Christ within each of us—in Rev. 22:14, there is a key to unlock the door. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the

City." There is one commandment we all must do.
 "Love the Lord thy God with all thy heart, with all
 thy strength, and with all thy mind, and thy neighbor
 as thyself."

"And in God's house forevermore
 My dwelling place shall be."

MEETING OF MARCH 23D.

Leader, Mrs. S. A. Miles, of San Francisco, Cal.
 Subject: "Love — Motherhood."

Love is the key-note of the universe — the note with which *all* souls must come into harmony before the Anthem of the Race Triumphant shall vibrate through the universe, from every human soul, from the Christ in us, manifest. Before this final perfection of the race, we, as individuals, can bring into our *own* kingdom this great cleansing, purifying Love, that gives life, beauty, joy, and holy peace, and with its companion, wisdom, lead us up the heights of soul unfoldment without sorrow or pain.

Love makes all burdens light by transmuting them into an ecstasy of delight. We shall send forth our octave of melodies to swell the song of the triumphant Christ. How shall this radiant plane of consciousness be attained? Through love and wisdom. Yes, but they must be established with full authority in our hearts. Here is the need of *close daily* watching and praying, as commanded by our victorious elder brother. This is regeneration of the soul; making *sure* that we love all life in all forms. Love *all*, everybody, and always. Love our enemies, those whom we count ourselves virtuous if we tolerate, holding no desire for revenge, or demand for justice. These must all go, and love must vibrate untrammelled by any lingering limitations, filling the soul with rich perfume for all; borne forth on the pure ether, a holy baptism for whomsoever will.

This state can be attained by every soul aglow with the desire for the perfect Christ consciousness. First, hold all in the *Divine* nature, and *not* in the

human; close the eyes to all deeds of selfishness and ignorance in every form. Baptize the soul daily with the Truth; that all the race are Christs in environment; all one with the Father. The understanding of the truth of this unity is not hard to grasp. The practical demonstration in our daily life is the test of our living the life of the Christ.

Watch and pray, lest we forget. If we visit an insane asylum, no one of us would be hurt or offended with any rudeness we might receive from any of the inmates, but pity and a loving sympathy would enfold them from our own center of poised intelligence. So let us all manifest toward all adverse conditions and people, and the note of harmony will be found through persistent effort. The things which seem impossible will pass away as the night. In the dewy fragrance of the morning of a new day of soul harmony we shall thrill with a new vibration from the innermost circle of the Great Central Heart of Being, and be enfolded in the glory of its radiance.

"Love one another," spoken by our elder brother, has echoed down the corridors of two thousand years, speaks to us today with a clear, clarion call, never to be silenced. By way of contrast let us look at the Vedanta Philosophy, whose basic thought is, "Non-attachment," as the only path to perfection and freedom from pain and sorrow. One of its sages has said, "If you love nothing, you will have peace. Love your children as your nurse does. The nurse will take your baby and fondle and play with it as if it were her own, give her notice to leave, and she is off with her luggage without a pang; everything is forgotten. Be so with your own children; love not, suffer not." Is there one who has felt, in the Secret Place of the Most High, the baptism of Divine Love who would be willing to exchange our Christ teaching of love for the philosophy of non-attachment? Would any American mother, with all that may come to her through ignorance of the law, desire the state of non-attachment? We hear the low, responsive

“*No*,” from the multitude of illumined motherhood.

No real, true mother, conscious of her sacred office, would lose the spiritual enrichment, which comes with the struggle and its attendant cares. Mother-love is the strongest, the purest, the most altruistic love that has ever manifested upon the earth. It is kin to God-love, and in the light of the Christ illumination, one with it. It has been said by one of our California poets, “Motherhood is martyrdom from the cradle to the grave.” Looking at it through the maze of ignorance and darkness which has prevailed the civilization of the lost millenium, it seems really true. But *now* a new day of revealed truth has dawned upon us, and its radiance is filling the whole world; and error is folding her tents, like the Arab, and silently stealing away.

And what do we behold, who have ascended into the mountain of Understanding? Lo! man is not under pre-natal condemnation to a life of sorrow and bondage to past environments, but Sons of God — God individualized; and all the universe of love, wisdom, and power, omniscient, omnipresent, omnipotent, is joined to us by insoluble ties to aid, bless, and lift us upward in our evolutionary climb from protoplasm to Christ. Then mothers are not the expression of a curse, which has trailed down through the ages from our dear mother Eve, as the *letter* reads, but of the spirit. They are really holding the highest office in the Divine plan of evolution, next to God with the universal mother. Entering the earth plane, she becomes the receptacle for new embodiments, giving herself as the tenement of the embryo Spirit; nourishing and moulding it during the foetal term; and under the new law of love and omnipotent Good, old things have passed away, and lo! mother and child have passed into separate existence, without pang or wail.

Joy to the world, the Truth has set us free, and motherhood moves all along the line of evolution from Adam to Christ, the indispensable factor in the

Divine unfoldment of the race. And well may she sing:

"I feel a power uprising,
Like the power of an embryo god.
With a glorious wall it surrounds me,
And it lifts me up from the sod.
"O God, I stand in the Great Forever,
With Thee as eternities roll;
Thy Spirit forsaketh me never,
Thy love is the home of my soul."

I AM.

BY HARRIET HARRIS.

Spirit of Life! breathe in my soul
Thy quickening, joyous flow,
That I may ever active be,
And by thy strength may know
That I indeed do truly live —
Thy Life works out in me,
My Inspiration and my Guide,
I am alive in Thee.

Spirit of Love! oh, fill me now!
I feel Thy gentle sway,
My will becomes Thy will, I yield
To Thy sweet, winning way.
My Love flows out to all the world,
And lifts and bears above
The souls that feel my spirit's touch —
I'm filled and thrilled with love.

Spirit of Wisdom! streaming forth
Through all earth's clouds, I see,
And understand and keep my path,
From doubt and error free.
If mists arise my light to dim,
Thy firm, true voice I hear;
I keep Thy counsel, and my way
Is ever bright and clear.

Spirit of Power! I am awake
To Thy great pulse, and know
That I may rouse to some great work,
God's wondrous Good to show.
I manifest the strength by which
Truth's banner is unfurled;
For Life and Love and Wisdom are
The Power that moves the world.



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and "all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes, at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

April 20th to May 20th.

The Spirit of Truth is now coming to my consciousness and I am being led into all Truth.

Prosperity Thought.

(Held daily at 12 M.)

The thought of lack has left me forever, and in its place there is firmly established the absolute knowledge of God's inexhaustible supply and support.

Oh, breathe from out the Eternal Silence! blow
Softly upon our spirits' barren ground;
The precious fulness of our God bestow,
That fruits of faith, love, reverence may abound.

The breath of God, how wonderful! It is always for us to take into our spirits, even our very bodies, this everlasting inexhaustible source, the life of God, dwelling in us, never apart, but right in our life. Why then, should we ever be dull or tired, mentally or physically, when we had this great Love forever renewing us for *each day*, so that we can be ready for every task and duty before us, and only live unto each day, yet providing wisely for the future, with strong exhilarating thoughts to be carried into action, to be practical and helpful? And this will keep us joyous, young in spirit, and loving and meek in all our dealings with people and with circumstances. Look to this Divine Love within to give us all we need, and then we shall be able to pour it out ourselves to all those who need some sympathy and help. We can all aid one another to help draw out this Love of God, and in that Love we can make our home, our real home here on earth wherever we dwell.

— ROSE L. AMOS.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, Masonic Temple, February 17th. Mrs. Jane Yarnall, leader. Subject, "The Full Rounded Soul."

The following affirmations were first said in unison, "The Life, which is God, fills my body with health, strength and vigor. The Wisdom, which is God, fills my mind with knowledge, peace and wisdom. The Love, which is God, fills my soul with purity, love and joy. The Beauty, which is God, supplies my every need."

. Mrs. Yarnall: Let us consider briefly what it means to be rounded out in full perfection on every side, on every plane of existence, and in every line of experience; which is the goal every aspiring soul desires to reach, not only for self-satisfaction, but that we may radiate the light from within to help others to the same goal. How few of us have considered the possibility of being really and truly *every whit whole*, physically, morally and mentally? We, many of us, understand, and have demonstrated our ability to heal many of the ills of the flesh, but when that is accomplished we find there is a great deal more to be done before the full rounded character will be manifest, and the full rounded soul will shine forth in every department of our being. We begin in demonstrations on the plane of the flesh; of course, the lowest plane, just as every soul has to begin its unfoldment; just as every child has to begin its education with the alphabet. We find this first step *must be taken first*, else we have dropped a stitch in the chain of unfoldment, and we have to go back and begin right.

We all want a healthy body, and when a satisfactory state of health is established, we find ourselves better equipped for giving proper attention to the

next step, which is the mental plane, the plane in which we develop our intellectual faculties. We begin to understand that an unseen righteous law is at our service, and by seeking to understand it we find our intellectual faculties are brightening, and our powers of mind begin to dawn upon us, and we begin to realize that there is a still brighter plane of consciousness that the intellect has opened to us; then we ask how shall we awaken it?

If we earnestly desire to unfold to our highest, we shall appeal to that higher source of wisdom, which is divinely true, by conscious acknowledgment of it as that which will open the door to spiritual perception where we are consciously taught of God; which simply means that we realize the God nature within. Now, if we listen to the voice within we shall experience a growing consciousness of our powers and a growing tendency to perfection on every plane. Thus we are perfecting or rather unfolding the soul powers that will enable us to demonstrate over all discords on every plane.

We first find ourselves masters of all physical conditions. We know that we need not be sick; we need not suffer accidents; we are not afraid of epidemic or contagion; we enjoy physical immunity from the common ills of the flesh. Then on the mental plane we are at peace. We realize there is nothing to fear; no worry, no anxiety, no foreboding of evil, but perfect trust in the law that we know works for harmony just so long as we agree with it and do not go counter to it.

We come now to the soul plane on which we *know* instead of believing. We have a conscious knowledge of our inherited powers which no one can deprive us of; we are masters of circumstances and environment, and we no longer allow circumstances to master us, as long as we are faithful to the law of harmony. We find by actual demonstration that the good law applies to every phase of righteous endeavor on the side of human needs, material as

well as on the higher plane. We cannot claim that our lives and experiences are fully rounded as long as we lack anything for bodily comfort.

There are many who claim that we must not use this Divine law in business transactions. "Come, let us reason together" and see if we can't find good and sufficient reason for such practice. The spirit of criticism and censure has its origin in the minds that see all things from the standpoint of tradition or human authority. They see the Divine law as applicable only to matters of a spiritual nature. They are those who separate the sacred from the secular, forgetting that Jesus said, "What things soever ye ask when ye pray," etc. Not *some* things, not a few things that someone tells you is right to ask, but "what things soever ye ask." They forget that the law of supply is just the same as the law of life, just the same as the law of harmony. In fact, harmony cannot be manifest or maintained without the needful supply. If it is wrong to ask God for guidance to success financially, it is wrong to try to be successful.

It is only a Sunday religion that separates the sacred from the secular. The new and better conception of Divine law gives us a scientific religion that we find useful on Monday as well as on Sunday. One of the secrets reached by higher plane of knowledge is a consciousness of man's divinity, of man's dominion, and the possibilities of unfoldment. It reveals the God-nature in man, and that the God-nature inherent in man is his teacher whenever he learns to listen.

Desire is prayer, and every honest soul desires abundance. We call one method of prayer a treatment, which is but another name for prayer. We direct our concentrated effort to the case in hand by a silent endeavor to realize our Divine right to whatever the case demands, and by so doing we attract the invisible forces that open the doors to success, sometimes in the most unexpected ways.

Have confidence in yourself, your real self. You are law against failure whenever you realize the powers so continually imparted to you, and acknowledge the source. The confidence in yourself must be built upon a realization of that ceaseless influence of Divine wisdom, and not upon human judgment alone. By the admission of poverty you fellowship with it, thus attracting the forces that make it manifest. When you say, "I cannot afford it," you drive away the very help you need to enable you to get what you *think* you can not afford. You set the law to work on the adverse side; then you complain of adversity.

No one can experience the full rounded life, or the full rounded character, or full soul development until he is master of physical conditions, of mental control, of perfect soul poise, and free from financial embarrassment; furthermore, there is no other way to establish such greatly to be desired end, but by first understanding the law of being, and the law of cause and effect; then a willingness to live, think and act according to its requirements, which is much more satisfactory than to suffer the penalty of ignorance. "Ye shall know the Truth and the Truth shall make you free." Let me rather say "God fills me."

Mrs. Umstot took charge of the healing service and the meeting closed.

MEETING OF MARCH 2D.

Mrs. Agnes Chester See, leader. Subject: "Tranquility."

Mrs. See read from the 14th, 15th, 16th and 17th chapters of John to show the necessity of glorifying God in us, to bring us to the point of knowing the gift of God that means "Tranquility." She then spoke as follows:

When I talk to you of Tranquility I must consider it in the light of Truth. There is a sense of tranquility that you see in freedom from motion or physical disturbance, but when creation becomes

conscious, or is considered in the light of consciousness, you have a different sense of tranquility to consider.

Surrounded as you are by so many phases of action; having to sustain yourselves, as it were, in the hurry and flurry of life, you readily see that to have physical rest or calmness is not sufficient, but that there must be peace of mind as well. Tranquility is that calmness of mind that comes from your understanding of Truth, hence to be tranquil is to be superior to all methods and modes of action, mental and physical. The rest of mind comes not from mind as you stand in the transformed realm as creatures, but as you stand in yourselves in your oneness with God. It is only when you transcend conditions that you can be at peace. This freedom of soul gives you dominion over all states of consciousness that would disturb or distract your attention or cause you bodily fatigue.

Unnecessary concern is an interference, and comes from taking your view of life from the relative standpoint instead of from the absolute Truth. "Come unto me, and I will give you rest," is spoken from the heart of Truth, not from any sense that is born of the world. The "Me," the "I" is the center in which is the pure consciousness of absolute freedom from conditioned existence, and in which perfect trust is in that which *is*.

Impenetrable providence is the Infinite purpose that cannot be intercepted or hindered by the interjection of mortal thought. It being the all-pervading purpose, is manifest as the Spirit of Truth to all, and is superior to and governs all action, mental and physical. In understanding and trusting this omnipresent power of the Spirit, here is uninterrupted tranquility while in the highest state of mental and physical activity. When sure of your oneness with God you are unconscious of danger, and "a soul free from prejudice has a marvelous advance toward tranquility and repose." Born not of the world, but of God, at home in me the Truth, the Way, the Life, there is tranquility. In other ways seek it not, for it does not abide therein. The love of God casts out all fear, and enables you to do in freedom and tranquility that which the heart appoints.

HARRIET DELANO POOL, Sec. *pro tem*.

PURE VISION.

BY DR. WILLIAM C. GIBBONS.

The finest and most subtle elements of this world, (and this includes the atmosphere which surrounds the planet), enter into the physical structure of man. In it is no gross matter at all. There is but *One Substance*; the common atoms of which find expression in earth, rock, minerals, plants, trees and animals. These, together with the more subtle elements, not found in lower forms, constitute the composite of man's body.

With only a *partial view* of Nature, man, beholding objects through the activity of the physical senses is deluded by the appearance of changing forms; and this phenomena he superinduces on himself, and so charges his mind with it. Not until man brings into active operation all the powers of the mind does he realize the truth that he has dominion over *all* the forms of Substance. All that God is, man is; and thus the majesty of man becomes apparent through *Pure Vision*.

Familiarity with the more common or gross has influenced the mind to think it into our bodies; hence the statement, "vile bodies." Finding a lodgment there through this false view, it sprouts all the expressions *beneath* man, *in* man. In appearance, the Soul is in rebellion at this subjugation; hence the efforts put forth in multitudinous ways to eradicate the appearance of grossness from human bodies. Cleanse the mind by the erasion principle that man is a Pure Image and a True Likeness of the Creator, God, and the error is removed.

Among the universal axioms which appeal to the mind and easily find lodgment there is this, "that one substance cannot mix." There must be a plurality of conceptions to produce a mixture. God is not dual or many-sided. God is One, no change. "From everlasting to everlasting I am God. I

change not." Herein lies the knowledge of salvation; not that man *is* saved, or at any period of cosmic energy *was* saved. Saving is like salt; it is a preservative principle in the very nature of man, and no need of any sacrifice or plan to make him noble.

All flesh is perfect. Health is not an effort to mend broken or sick bodies. Health is a fact in the very existence of man. If it is *true* that you are sick, in pain, disabled, friendless, poor, etc., then it follows that no amount of hypnotic suggestion can alter or amend the case, for the reason that *Truth* is universal. Again, if the conditions named be true, they are good conditions, and why seek to alter them? This appeals to the mind without argument. Truth to be at all anywhere, must be everywhere.

It is not a profitable occupation to *drive* anything out of the body, or attempt to *destroy* what you may think to be evil. The slightest resistance banishes love. By careful concentration, behold the Pure Vision. The five senses are to be viewed from a spiritual and not from a material point of view. They are the great avenues of insight and oversight through which the soul contacts with nature. Functioning through the body, they are both inlets of physical expression and outlets of spiritual feeling. "Purity is a revolution of the mind against the need of purification." Purity is a revelation to the mind that God's presence renders all creation pure.

The idea of impurity is relative, associative. Nothing is relative; all that is, is primal, fixed, permanent. A false witness is easily impeached. *Only that is permanent which is unimpeachable.* The "transfigured" person is the one you meet in daily contact. The changeless substance of your body makes you immune to change, commonly called disease. Jesus Christ was never seen but once; and so it is recorded that he was "transfigured." "And his face did shine as the sun, and his raiment was as snow." This was the Real Man, the Pure Substance. Beloved, desire above all else, *Pure Vision*.

YEAR 1320, SEPTEMBER. SAINT MAURICE'S DAY.

I had a long conversation with Hermann today. He has heard Dr. Eckart repeatedly, and as I look for it, is both startled and perplexed. Of a truth it is small wonder that such preaching as his started up all Cologne; gathered crowds of wondering hearers, made him fast friends and deadly enemies, and roused the wrath of heretic hunters. Hermann brought me home some of the things the favorite doctor said which most struck him. I wrote them down from his slips and place them here:

“He who at all times is alone is worthy of God. He who is at all times at home, to him is God present. He who standeth at all times in the present *Now*, in him doth God the Father bring forth his Son without ceasing. He who finds one thing otherwise than another—to whom God is dearer at one time or in one thing than another, that man is carnal and still afar off and a child; but he to whom God is alike at all times and in all things, hath become a man. All that is in the Godhead is One. Thereof we can say nothing. It is above all names, above all nature. The essence of all creatures is eternally a divine life in Deity—God works. So doth not the Godhead. Therein are they distinguished in working and in not working. The end of all things is the hidden brightness of the eternal Godhead unknown and never to be known.

“I declare by good truth and truth everlasting that in every man who hath utterly abandoned self, God must communicate Himself according to all His powers so completely that He retains nothing in His life, in His essence, in His nature and in His Godhead. He must communicate all to the bringing forth of fruit. When the will becomes so united that it becomes one in Oneness, then doth the Heavenly Father produce His only begotten Son in

Himself and in me. Wherefore in Himself and in me? I am one with Him, He cannot exclude me. In the selfsame apperation doth the Holy Spirit receive his existence and proceeds from me as from God. Wherefore? I am in God, and if the Holy Ghost deriveth not his living from me He deriveth it not from God. I am in no wise excluded.

“There is something in the soul that is above the soul, divine, simple and absolute — rather unmoved than moved, unknown than known. So long as thou lookest on thyself as a something, so long thou knowest as little what this is as my mouth knows what color is, or my eye knows what taste is. Of this I am want to speak in my sermons, and sometimes I call it a Power, sometimes an uncreated Light, sometimes a Divine Spark.

“It is absolute from all name and forms, as God is free and absolute in Himself. It is higher than knowledge, higher than love, higher than grace, for in all these there are distinctions.

“In this Power doth blossom and flourish God, with all His Godhead, and the Spirit flourisheth in God. In this Power doth the Father bring forth His only begotten Son as essentially as in Himself, and in this Light ariseth the Holy Ghost. This Spirit rejects all creatures, and will have only God, simply as He is in Himself. All is God. It rests satisfied neither with the Father nor the Son nor the Holy Ghost, as far as each exists in respective attributes.

“I will say what will sound more marvelous yet. This Light is satisfied only with the superessential essence. It is bent on entering into the simple ground, the still waste, wherein is no distinction — neither Father, Son nor Holy Ghost — into the Unity where no man dwelleth. There it is satisfied in the Light. There it is one, there it is itself, as the ground is a simple stillness in itself, unmovable, and yet by this immovability are all things moved. God in Himself is not God — in the creature h : :] e

become God. I ask to be rid of God, that is, that God would bring me in His Essence, that essence which is above God and above distinction. I would enter into the Eternal Unity, which was mine before all time, when I was what I would and would what I was, into a state above all additions or denominations, into the immovability whereby all is moved.

“Folks say to me often, ‘Pray God for me.’ Then I think with myself, ‘Why go ye out, why abide ye not in your own selves, and take hold of your own possessions? Ye have all truth essentially within you.’ God and I are one in knowing. God’s Essence is His knowing, and God’s knowing makes me know Him. Therefore is His knowing my knowing. The eye wherein I see God is the same eye whereby He sees me. Mine eye and the eye of God is one Eye, one Vision, one Knowledge, one Love.

“If any man of you hath understood this sermon, it is well for him. Had not a soul of you been here, I must have spoken the very same words. He who hath not understood it, let him not trouble his heart therewith, for as long as a man is not himself like unto this truth, so long will he never understand it, seeing that it is no truth of reflection to be thought out but is come directly out of the heart of God without medium.” — ADOLF.

MY NEEDS.

BY HARRY T. FEE.

I need but faith to realize
The Truth that in my spirit lies.

I need but Love, whose light for me
Shall make a world of harmony.

I need to know, I need to feel
That Life is Truth, and ills unreal.

I need at fear to stand unawed
And make my sole reliance God.

I need but make one thought my creed,
And that “God is my only need.”

CONDENSED TRUTH.

BY VARIOUS WRITERS.

As I listened in the Silence a voice said unto me, "Be still, and know that I am God." And as I stood silently by the "still waters," and "green pastures" all around, and felt that I had been led by a tender shepherd's loving hand, all my doubts and fears were swept away. I knew I should not want; that I should ever be led in the paths of righteousness, even though I walked through the "valley of the shadow." 'Twas a loving Father's hand that led me on and on into a purer and better life. I knew there could no "evil befall me," for the Infinite love was all around like a wall of protection, and what had seemed evil was for my greatest good. Oh, how my heart was filled with love and joy as I realized by "overcoming" I had a right to the tree of life (knowledge). And as I came forth into the earth-life again all things seemed changed to me, for I had walked and talked with God.

— MRS. J. W. M.

Cultivate cheerful thoughts. Think only the Good. There is nothing good or bad but thinking made it so. As a man thinketh in his heart so is he.

INSTRUCTIONS TO THE PATIENT. Ye are the temples of the living God. What kind of pictures are you hanging on the walls of your temple by thinking?

Be very careful about your thoughts. The creative faculty of mind must act, and corresponding impressions are made through thought, upon the temple or body.

Stop thinking about your seemings; do not describe them to any person or allow others to talk to you about your bad feelings.

Stop thinking of yourself; think of the good and beautiful. Know that you are a child of the Infinite Father—Love, for God is Love. In God you live and have Being. Faith, Hope, Trust, are tonics that will build and beautify the temple-body.

Don't think or talk about sin or sickness of any kind. Never condemn or find fault with yourself or any one else. Know that by faith in God, through Christ the Truth, you are every whit whole now. It is God that heals you of all your diseases (seemings).

Declare every hour in the day that God is your Life and your Health. Let it be said of you, Thy faith hath made thee whole.

Fear not, there is absolutely nothing to fear. God is omnipresent, and in that omnipresence you safely dwell. Fear hath torment. Fear killeth. Job said, "That which I most feared hath come upon me."

Trust your hopes, and do not allow yourself to be fearful. God is just as powerful to heal the sick as he was nineteen hundred years ago, for God is no respecter of persons; the same yesterday, today and forever.

Go alone every morning and evening between the hours of 7 and 8. Sit still, or lie still, as the case may be, breathe slowly and deep with closed eyes. Shut out all worldly thoughts and repeat the words, "Peace, peace, harmony, harmony, harmony; peace and harmony now are mine." Say those words in a whisper loud enough so you can hear your own voice. Say them over and over. If outside thoughts come in, put them out at once and tell them to stay out.

If you feel drowsy, yield to the influence. Should you seem to feel worse at first, never mind, don't fear, such may be a sign of a yielding of error to the Truth. Truth will heal you if you are patient and faithful in following directions, and take time.

— E. P. C. WEBSTER.

Ralph Waldo Trine, writer of books, and one of the brightest philosophers in the New Thought, contributes to a recent number of *Mind* the following substantial foundation for a religion for a free individual.

To live to our highest in all things that pertain to us.

To lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To remain in nature always sweet and simple and humble, and therefore strong.

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us.

To turn toward and keep our faces always to the light.

To do our own thinking, listening quietly to the opinions of others, and be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise.

To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light, and travel on again without wasting even a moment in regret.

To love all things, and to stand in awe or fear of nothing save our own wrong doing.

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time.

To love the fields and the wild flowers, the stars, the far-open sea, the soft, warm earth, and to live

much with them alone, but to love struggling and weary men and women and every pulsing creature better.

To strive to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great, and as yet not fully understood, play, truly glorious, and we need then stand in fear of nothing—life nor death, for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.

Someone has well said that we are not held accountable for our features, but we are responsible for our expression. There are many people whose souls are so full of the peace and joy of the Lord that their faces are made beautiful, although slighted by nature in respect to their features. "There is no beautifier of complexion, or form, or behavior," says a noted writer, "like the wish to scatter joy and not pain around us."—MOODY.

Forget the things of the past; do right and think truly *now*. Practice the "art of forgetting." "*Now* is the accepted time. *Now* is the day of salvation." *Now* is the time to save ourselves from thinking error thoughts. *Now* is the time to speak truly. *Now* is the time to do justly.—FANNIE M. HARLEY.

And who is he that will harm you, if ye be followers of that which is good?—I. Peter 3:13.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

126. Will you kindly interpret Matthew 13:47-50, especially verse 50? — A. K. S.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Matthew 13:47-50.

The kingdom of heaven is that harmonious condition which the individual attains when the mind has been cleansed from all ideas and thoughts of evil, and takes cognizance of nothing but the good. This parable tells in the language of symbology how this is done. The desire of the soul for something higher, better, or more satisfying than its present state, is the net which is cast into the sea of our mentality, and is drawn in full of all kinds of thoughts and ideas. The end of the world is the end of that state of consciousness where error and inharmony abide, and at this time the angels, or our higher, spiritual ideas, attract to themselves the thoughts of like character which desire has brought forth, but thoughts of an opposite nature are not allowed to stay in this higher realm. Thus the choice is made between the good and bad (so-called), and the bad is left in the hands of Divine Love whose purifying fires burn away the dross until they, too, are redeemed. This process sometimes causes weeping and a firm setting of the teeth together in our determination to readjust our mental activity that peace and harmony may reign.

125. (a) If, as stated in science, "Spirit is the only life and it cannot be sick, what, then, are the indications of the approaching separation of Spirit and body? What condition causes that separation which the world terms death, or does science teach that we never leave this earth?

(b) One metaphysical writer teaches that the laws of nature

are the laws of God; His method of operation; His will manifest. Another says: "You are spirit, not created by carnal or sensual laws, but created by pure and holy Love," thus giving the idea that nature's laws are carnal. Now, what I would like to know is, Which idea does the Christ Science teach? — E. J.

(a) The condition which causes the separation of Spirit and body is mental, and has its source in the idea, so firmly fixed in the minds of the majority of mankind, that death is the one thing certain and sure. The indications that this idea is getting in its work are sometimes the failing energies which the belief in old age never fails to produce; sometimes, disease of the body or mind; occasionally the separation comes without warning. The real self is the spiritual self—the true Son of God, and it cannot be sick or die, for it is perfect as its source is perfect: "I and the Father are one." Some Scientists teach that it is possible to "Live forever," and thus never leave this earth.

(b) The Christ Science teaches that there is but one law, and it is operative on the natural as well as the spiritual plane, and this law is Spiritual Law. Man has debased this law, when, under certain aspects, he terms it carnal, and has suffered degradation himself in consequence. Man is spirit, and the necessity of expression inherent in spirit is the law of which man is the manifestation. The body is not the man, it is simply the bulletin board which records the mental attitude of the man.

"It is folly to speak ill or disparagingly of anybody. To dwell on and talk of faults and weakness in other people is to exemplify, strengthen, and give life to them in one's own nature. Drop all childishness and come into the understanding of a man recognizing but Truth, and look for and speak only of the good in every soul and in everything."

With consistency a great soul has simply nothing to do.—RALPH WALDO EMERSON.



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Publishers' Department.

Mrs. Nina Vera Hughes, who has succeeded the late Ellen M. Dyer, at 1305 Arch Street, Philadelphia, is meeting with much success in the work, and interest is growing daily. Miss Rodgers has not had charge of these rooms as incorrectly reported to UNITY.

The Circle of Light folk, of Chicago, Ill., announce that they will have a "Camp Retreat" on the shores of Lake Geneva after May 15th. For full particulars address J. P. Cooke, Home Center, 506 N. Central Av., Austin, Chicago, Ill. After May 15th, address Circle of Light, Williams Bay, Wis.

The Unity Society will greatly miss Capt. Isaac d'Isay and wife, who have removed to Ft. Wayne, Ind. Capt. d'Isay was a member of our Board of Trustees, and Mrs. d'Isay a teacher in the Sunday School and a universally appreciated contributor to UNITY. We commend these dear friends to the people of Ft. Wayne. May they do as good a work there for Truth as they did here.

A friend writes, "When I get discouraged or anxious I find great comfort in this verse, 'Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering, he shall reach the kingdom, and when he reaches the kingdom he shall have rest.'" These were Christ's words apparently spoken to the apostle Thomas, found in the papyrus lately recovered by Dr. Greenfell.

If you change you address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate numbers free when it was no fault of ours.

DEAR UNITY — As clerk of The Church of Higher Life, of Boston, I am asked to write and express to you our good will, fellowship and brotherly love. We believe that it is good for all who are living in a greater or less degree this blessed Christ-life to come in conscious touch with each other. We know you well, and would like to have you know us. We have been carrying on our church work now for four years without a pastor; with no leader, in fact, save *the* leader, Christ, and we have been growing steadily in faith, good works, and in numbers, as well. God surely is with us as He is with you, and may He speed the day when we may all be in outward expression what we are today in reality, all members of one great body, all one with the Father. Fraternally and cordially yours, — SALOME A. FROST,

The daily papers report under startling headlines that in the trial of Helen Wilmans, now on at Jacksonville, Florida, charged with devising a scheme to defraud persons by a professed power of mental science, and using the mails to further the same, evidence was brought out that the defendant had promised to give her treatments to cure "almost every imaginable sort of disease, and to remedy trouble of all kinds. A letter from an Indiana woman showed that Mrs. Wilmans had offered to have the woman's son released from prison by using her mental treatment, in consideration of the payment of four dollars."

In reading this Christian people all over the land will exclaim, "Was n't that preposterous!" Yet those same people profess to believe in the Scriptures wherein it is written, "Thou shalt decree a thing and it shall be established unto thee." Jesus sent his "word" and healed the centurion's son. Paul and Silas were released from prison through prayer. Not a day passes that the modern metaphysician does not have some evidence of the power of mind-force to bring about results where external effort has failed. In her beautiful essay, "God's Hand," H. Emilie Cady relates an instance where a man unjustly charged and in prison, where he had been for months, was, through an appeal to God, released in forty-eight hours, and the false charges cleared up. At night when alone in prison Paul testifies that the Lord stood by him, and told him what he should do as a witness to His gospel in Rome. There is daily evidence enough of this unseen force of mind, or Spirit, to convince anyone who will impartially investigate. But is a jury of men who know nothing about it, or a judge who has had no experience beyond the narrow range of the intellect, competent to pass upon the guilt or innocence of one who is accused of wrongfully using the law? When will our courts recognize this unseen force, and take it into account in their deliberations? There is much ignorance in high places, and the powers and principalities of darkness are not all confined to hades.

Unity Headquarters' Building Fund.

Previously reported.....	\$546.27
Harry T. Fee, Stockton, Calif.....	1.00
Mrs. A. E. Lothrop, Easton, Pa.....	1.00
Mrs. J. F. Sauer, Jackson, Mich.....	1.00
Interest on \$450 four months.....	4.50
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\$583.27

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from time to time in UNITY giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

DANIEL HOAGLAND,	} Building Committee.
J. I. WALLACE,	
M. T. SCOTT.	

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special Private classes according to announcement. All are welcome.

On January 1st, 1904, there was opened at 1220 H Street N. W., Washington, D. C., an institution under the name of "The Temple of Truth" for the instruction of all those desiring to know the true way of living to insure Health, Happiness and Prosperity. Classes will be held regularly, also daily healing services. Special treatments will be given to all who desire them.

The regular class meeting will continue to be held Thursday nights as usual. Tuesday nights a question meeting will be held, to which all are cordially invited. An able corps of assistants will be in charge of each department. All who desire to receive the help and blessing we desire to give, as well as all those who desire to help and bless us in this work, will be most cordially welcomed.

— FLORENCE WILLARD DAY.

REVIEW OF NEW BOOKS.

BY J. H. C.

All books mentioned in this department may be obtained direct from this office.

JOY PHILOSOPHY, by Elizabeth Towne.

Like all the productions from the pen of this facile writer, Joy Philosophy is sparkling with gems of Truth and with affirmations so full of power that one feels while reading that he is imbibing strength for any emergency. The book is a series of essays written in the author's well known original style. In the introduction are these words which clearly set forth the purpose of the book: "This book is written to help make your faith in the fuller intelligence which works subconsciously in us all; to help arouse within you the joy of living in consciousness with your Limitless Self." Clear, strong, vigorous in its statements, Joy Philosophy is a tonic for soul and body. Cloth. Price, \$1.00. Elizabeth Towne, Holyoke, Mass.

GLIMPSES OF THE REAL, by James Arthur Edgerton.

This book is a series of essays on topics of vital interest to those who are seeking after the higher, and, therefore, the real life. One feels as he reads that the author speaks from a heart full of a great love for his brothers, and of a desire to awaken man to a knowledge of his Divinity and infinite possibilities. Open the book at any chapter and you will find gems of Truth. The real things of life are given to us not only in glimpses, but in wide vistas, and we feel an inspiration to attain and abide in the real and eternal, the perfect life. Price not given. J. A. Edgerton, Orange, N. J.

OUT FROM THE HEART, by James Aller.

Within and without this little book is pure and sweet, and withal, very helpful. Within are the seven chapters on, "The Heart and the Life;" "The Nature and Power of Mind," "Formation of Habit;" "Doing and Knowing;" "First Steps in the Higher Life;" "Mental Conditions and their Effect," and "Exhortation." Without, we find dainty cream leatherette and gold. All who have read "All These Things Added" and "From Poverty to Power" by the same author know that anything from his pen is well worth the reading. Price, 40c. Savoy Publishing Co., London.

PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING, by
Annie Rix Militz.

This deservedly popular course of lessons has been revised by our beloved contemporary, Mrs. Militz, and appears in a new dress of green and gold with stalks of Easter lilies, most fitting

for its appearance at this season of the year. The text has been entirely reset, is printed upon Antique Wove paper, uncut leaves with gilt top. These lessons, which Mrs. Militz began teaching more than fifteen years ago, and were first published in *UNITY*, have been studied by thousands, the demand seeming to steadily increase. The work is done by The Absolute Press Brooklyn, New York, Publishers, and no expense has been spared in the effort to make the vehicle worthy of the precious truths which it conveys to the world. Price, \$1.00.

LOVE OF LIFE AND LIFE OF LOVE, by Leon Andruth.

The sub-title is, "Truth Which Every Youth and Maiden Should Know," and the book presents the facts of sex-life in suitable form for the youth of our land, and teaches them the noble life of conservation and power. Paper. Price, 50c. Leonidas Publishing Co., Chicago.

KORADINE, by Alice B. Stockham and Lida Hood Talbot.

We are pleased to make favorable mention again in these columns of this book which has been before the public for a number of years, but which is perennial in its freshness and interest. There is a dearth of books for children and young folks in the New Thought literature, and one which presents the Truth in an attractive manner is always welcome. This is what "Koradine" does, and in the series of letters of which the book is composed, our young people will find the story of a few months of a young girl's life told in a bright and entertaining way, and which is prophetic of the manner in which our children will be taught in communities of New Thought people. We recommend the book to our readers and their children. Cloth, 424 pp. Price, \$1.00. Stockham Publishing Co., Chicago, Ill.

LIVING COUNTERPARTS, a Study of Vibrations, by Minnie S. Davis.

The book is dedicated "To those who see and hear and understand my message," and the message is one of gentle and loving counsel and guidance to those who are seeking the higher life. There are seven chapters or essays on well chosen topics. Cloth, price not given. Alliance Publishing Co., New York.

I C U R Y's

in the knowledge of the Past.

O B Y's R

in the wisdom of the Present. Begin right by sending 25 cents for "A New Tho't Alphabet" with definitions, statements and affirmations, by Harriet C. Hulick, B.S., B.D., Oklahoma City, Okla.

World's Fair Ranch Club.

The Ranch Club was organized and named, solely for the purpose of creating a home-like and sanitary place for out-of-town guests at the lowest cost possible to club members.

Mrs. Lillie D. Gregory, the business manager of the Club, was endorsed to President Francis of the World's Fair by all the large Cattle Associations and Live Stock Markets of the world.

The Ranch Club is the one Anti-Trust Club of the city, neither joining or affiliating with any of the hotel, boarding-house, or inn-keepers' combinations.

No feeing or tipping of attendants will be allowed in the Club.

Each Club member will be entitled to free guide to the Fair.

Free use of the Club rooms during the day.

Free baths, free telephone, free conductor from all trains to Club.

Free stationery, free checking of luggage, and passes to all Club entertainments.

The Club is delightfully situated on one of the highest points in Saint Louis; the house is all modern, open plumbing, porcelain baths, perfect ventilation, filtered water, southern exposure, pure air, no smoke or noise from locomotives, free from all disagreeable surroundings, elegant neighborhood, and within ten minutes' ride of all the down-town theatres and the business portion of the city; and just eighteen minutes ride to or from any of the six Main Entrances to the Fair grounds.

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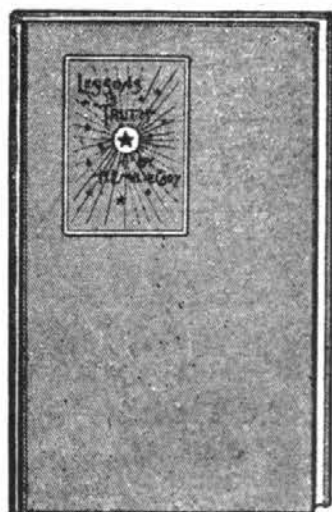
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MAY, 1904.

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CONTENTS.

	PAGE
Evil. By Rev. J. D. Perrin.	259
Weaving Music.	266
The Prosperity Thought. By C. F.	267
Poem—"Requirement." By Susie M. Best.	270
Bible Lessons. By C. F.	271
Kansas City Mid-Week Reports.	
"Truth."	281
"Freedom."	283
"God."	284
Society of Silent Unity.	288
The Class Thought.	289
Prosperity Thought.	289
Bible Reading.	286
Chicago Truth Students.	
"Four Steps Heavenward."	290
A Query. By C. F.	297
Condensed Truth. By Various Writers.	298
Answers to Questions. By Jennie H. Croft.	301
Publishers' Department.	304
Review of New Books. By J. H. C.	308

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VOL. XX.

KANSAS CITY, MO., MAY, 1904.

No. 5.

EVIL.

BY REV. JOHN D. PERRIN.



SUPPOSE there is no question more engrossing, or one that has engaged the attention of thinking men and women in all walks of visible existence throughout the past ages, as much as this question of Evil.

I think, too, one would be safe in saying that it is a subject more discussed in this day and generation than ever before. This, I believe, is due to the great development and progress of the human race toward the realization of a higher Intelligence; as a result of a more correct line of thought. This thinking has penetrated the dense cloud of ignorance; it has gone beneath the surface of form, and dared to explore the realm of the invisible in search of that from which all things exist.

The owners and stockholders of the mine, be it copper, coal, gold or silver, derive benefit from the ore brought to the surface; they share in results, but it is the *miner*, who actually descends into the mine and digs out the ore, that has the most practical knowledge and understanding of what lies hidden beneath the surface.

There have always been miners, but we have today a far greater army of searchers, delving into the realms of the heretofore unknown, than ever before. These miners constitute the ever increasing multitude of individual thinkers, and they are from day to day bringing to the surface and revealing ore of such richness that for a time it astonishes such as are content to accept and share in the results, but who know little of that realm from whence the ore comes.

Some of these earnest, honest and logical searchers have revealed the fact that Evil is evil only so long as the individual permits it to live upon the life of the individual by reason of the latter's recognition of it.

In Truth there are no opposites, which fact brings to our mind the oft-repeated statement, "There is nothing either good or bad, but thinking makes it so." God in Expression and Manifestation is all there is in reality; hence, whether a thing is good or evil depends entirely upon the attitude of the individual. A man possessing, as he does, the power to choose, discriminate between two or more modes of procedure, and the result attained, the experience passed through, he terms either good or evil. It is all a question of what the terms applied represent to him. What appears to one as evil appears to another as good.

We have, as a rule, a well-defined idea as to what constitutes Evil, and we find upon investigation that the evil is in the Idea; that all the life or power it has, all the reality it seems to possess, is due to that idea. We also find that the same force used with a different idea will produce a result called good. One man will partake of a certain kind of food and pronounce it good, while another will partake of the same kind of food and pronounce it bad. The former is satisfied, and all the organs of his physical anatomy function harmoniously, but the latter is almost bent double with a distressed stomach, which shows the question to be one of individual attitude and self-conscious dominion.

There is much that is called Evil; in fact, *all* that is so called, is applicable to the growing soul, and is merely the mistakes and errors the latter makes due to its limited personal sense. Looking upon the great objective world, the infant soul forms many conclusions pertaining to itself and all that it sees, which conclusions are false and temporary, although natural, and are apparent to the soul only so long as the soul remains in that state of consciousness wherein

the conclusions were formed. They are the result of the soul's inability to see *into* or *understand* the surface appearance, in consequence of which it is unable to perceive of the *use* of a thing, and proceeds to *abuse* it. The *use* of anything never yet proved detrimental, or evil, to a man. Invariably, however, the abuse of that, which in using we have considered good, becomes a curse to the soul. With the thermometer many degrees below zero, a fire in the furnace is a good thing, but if I hold my hand in the fire, and am burned in consequence, it becomes temporarily my enemy, or, to me it is evil. The evil, however, as we clearly see, is or was not in the fire; I made it evil to me by foolishly putting my hand into it. As to whether the fire is good or evil depends entirely upon myself.

The error or mistake just noted produces but a temporary effect, and that which is temporary, or temporal, is unreal, possessing no life or substance. The real and eternal belongs to, is in and from God, partakes of the God-Nature, therefore is God-like, changeless and perfect. All that "appears" to the soul is temporal and unreal, has its place in time and space, but possesses no intelligence or power of its own. The one and only power is God, Omnipotence; were there two powers, of necessity there would be division, therefore no power *supreme*. There is no truer statement than that "A house divided against itself must fall." If there could be more than *one* Absolute, consequently two powers, there could be no stability in creation, no fundamentals. Were this true, one power would be in the ascendancy today, and the other tomorrow, but neither would be *supreme* or the *absolute*. The One Absolute God is *all* power itself. We know, and can reason, that this One Absolute God could not, from Its very nature, create a power to be in direct opposition to Itself. All that constitutes creation, every factor, operates together in perfect harmony; there is no discord; not an inharmonious note in creation; there is no working separate and

apart from each other by the different factors, but a working in unison with but *one* purpose, and that the *great purpose* of Infinite Mind.

In view of this, Evil, by whatever name we may choose to call it, possesses no *real* power whatever; the only power it has is the authority delegated unto it by the individual; the recognition given it by reason of a belief in a dual government. This is due to the first natural mistake of the infant soul in looking out, or away, from itself, which mistake causes the soul to accept the "appearances" for the real. This mistake on the part of the soul does not by any means make that which appears to it, and which it terms *real*, a reality. All that is real is fundamental, and no man, however orthodox in his views, would ascribe the creation of Evil to God, neither would he consider it a part of the God-Nature. Since this is true, since all that is real is fundamental and eternal, clear reasoning is bound to reveal the fact that there is much upon which the infant soul looks, and which appears to it as real, that is merely a shadow, and exists to that soul only so long as that soul remains in that state of consciousness; giving life unto it by its recognition. Apparently, it is quite necessary sometimes for the soul to make these mistakes, to burn its fingers, in order that it may not remain in the "infant class" always. Something is necessary to stir it to waken it into a higher state of consciousness, and by mis-taking, giving life to the unrealities, it learns by experience to place itself at-one with the Great Purpose.

The term "Evil" includes all errors, trials, disasters, hardships, dis-eases and unrest in fact, all that in any manner embitters the daily existence of humanity, and makes the natural life, as many say, such a burden. Out of the obscurity of the unknown, out of the nowhere, have they come, nurtured and fed, given life and all which they seem to possess, by men. Doubt and fear always accompany such as is born of ignorance. God is Knowledge, Omniscience;

hence, ignorance is not born of God, and has place only in that which we call time, or until the soul, by reason of its experiences, learns to look through appearances and into itself, where it locates that which is real and eternal. Ignorance originates with the infant soul, and cannot be traced to an *absolute cause*, hence is purely temporal. It only serves to awaken within the soul knowledge of itself, and enables it to pass from one degree of consciousness to another; thus it profits by the mistakes made, and learns to change its opinion regarding many things. It learns to *use* and not *abuse*, therefore it pronounces good that which in a former state of consciousness it pronounced evil. The change was to the consciousness, not in *reality*. All errors are due to the untaught imagination of the existent soul, but as it receives instruction, knowledge supplements ignorance, and so it passes from one degree of consciousness to another. The soul has many graduation exercises to pass through.

Although ignorance is very prolific, its products are very unreal; very much like the shadows cast on the walk. The child very frequently peoples the dark room with imaginary shapes, and while, temporarily, they appear to the child very real, they are but distorted fancies or unsubstantial images, and remain just so long as the child holds them in its imagination, but are perfectly harmless in themselves, because they possess neither life, substance or intelligence.

The first of every year many dear souls decide to overcome certain habits which have appeared to them as evil. They succeed, but what has become of the "habit?" If it had been a *reality*, it could never have been overcome. What transpired? The attitude of the individual was changed, and the idea being effaced from the mentality, or consciousness, that which heretofore "appeared" simply failed to "appear" because the individual refused to entertain the idea, consequently it remained in its native state of nothingness.

When one acknowledges, or recognizes, Evil, it is proof that that one has failed to realize true Being. That one will continue recognizing and making conditions and environments of all descriptions; continue pronouncing this thing good and that evil, until, through experience, the soul is brought from its infancy and childhood to a more mature state of consciousness. The failure to realize true Being makes possible all that follows in the wake of ignorance. One in this state is not aware of his true source, neither does he recognize Unity, the one all, but fancies one has more than another, which is responsible for all the jealousy, discontent, envy, malice, and anger so prevalent in the existence of many. All of these enumerated vipers are children of ignorance, and, while they are due entirely to the supposition of the child-soul, their sting sometimes is very painful. We should always remember that however deep the fangs may sink, or the teeth penetrate; however severe the pain resulting, the one suffering is solely responsible. When this is realized the individual goes in search of *knowledge*, for inherent in every living soul there is a desire to *know*, which desire will not down. It is the *reality*, or *real*, of the soul endeavoring to assert itself; endeavoring to throw aside the mantle of ignorance with which the soul, by looking away from itself, has covered it.

"Oh, when shall I be free?" is the constant cry of the burden-laden, evil-believing soul. It must continue in bondage until it ceases to mis-take the object, the shape, for the thing itself. It must be burden-laden until it ceases to look upon the senses as material, and beholds them instead as spiritual and belonging to spiritual Man — the image and likeness of God.

Oh, how often we have placed our confidence in the shadows; how often we have set up idols only to be rudely torn down and broken; how often we have tried to make ourselves believe the shadow was the substance, and how many times, in consequence, we

have severely burned our fingers, and inflicted much pain. The thorn and thistle do not bear grapes and figs, and we only deceive ourselves by trying to arrive at any such conclusion, or attempt to still the inner longings of the soul by such self-deception. Such false reasoning will only lacerate the youthful soul still further, and postpone the realization of the presence of the Savior ever waiting to liberate and set free from such mis-taking.

The term "Evil" covers all that results in what is looked upon as sin, sickness, sorrow and death, and is due, as before stated, to a lack of knowledge. The seeming effect, or result, is just as temporary and unreal as the cause, ignorance.

If you would do away with what appears as evil begin, not on the outside, or the apparent result, but within the soul; eradicate all the morbid fancies, fears and erroneous beliefs; wipe out the false conceptions. Do not entertain for a moment such visitors, for, if held in the imagination long enough, they will leave their impress upon or in the soul. Examine yourselves; look into the inner recesses of your human self; ascertain what are the longings and ambitions that fret the soul; turn on the search-light of Truth, and with the sword of the Spirit grapple with these unreal devils, and cast them out, ceasing to countenance and foster them. Rest assured they appear to you, turn and rend you, only because you are willing, and have clothed them with all the power or authority which they seem to possess.

Realize your "dominion," which realization brings forth the understanding that in all this vast universe there is nothing that can stand against you. You came forth from God, and God being Spirit, the only Substance, there is nothing substantial outside of Man.

Change your attitude towards everything heretofore considered evil; remove the opposition to yourself, created by yourself, by ceasing to see evil.

hence if a thing appears to you as evil, go to work immediately upon yourself; reverse your judgment, change your ideas; see all things for *use*, but not *abuse*, then note how quickly you pass from the position of pessimist to the optimist, and observe how beautiful all things are indeed, when viewed from the unprejudiced, unbiased standpoint.

WEAVING MUSIC.

A recent traveller through northern India tells an interesting incident in connection with a visit which she made to one of the rude little houses in Cashmere, where the world-renowned India shawls are made. It chanced to be a very hot day, even for India, and when our traveller found herself being conducted through a dusty, dingy, narrow street toward a squalid little house, she almost regretted her thirst for knowledge.

However, upon entering a little room she found ten or a dozen men sitting on the floor, patiently weaving the richly-hued threads in and out, and evidently happy, since, notwithstanding the heat and general dinginess, they were chanting some pleasing little melody.

While watching them at their careful, painstaking labor, she noticed that each man had a little slip of paper pinned to his work, which she naturally took to be the design of his particular shawl. Upon closer investigation, however, she found that they all contained musical notes.

Fancy her surprise to learn that it really was the pattern expressed in musical notation and represented in point of fact the tune the men were then singing. She further learned that they had discovered a curious relation between color and sound whereby they determine the colors they were to use by the way they harmonized in music—an inharmonious blending of tones always signifying inharmonious coloring.—*Ex.*

THE PROSPERITY THOUGHT.

BY C. F.



THE Prosperity Thought is for everybody.

Whoever you are, and wherever you may be, you can join with us in the thought and get the results in a greater prosperity.

It is your birthright to be prosperous.

In the great source of all there is no thought of lack, and it has no right in the mind of man. Jesus said, "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." This has been interpreted by the various sects to mean, "Belong to our church, and the Lord will prosper you." But a fuller understanding of the law of creation reveals that this "righteousness" is not conforming to some religious belief, but becoming right mentally, regardless of creed, dogma or religious form of any description.

Get into the right thought, and you will demonstrate prosperity. Cultivate a habit of thinking about abundance everywhere, not only within the images of your imagination, but in the forms without. When Jesus was shown the piece of money with the image of Cæsar upon it, and said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," he did not mean to make a great separation between the two, as if they were at enmity. The lesson was one of right relation—know where the material belongs, and put it there; know where the spiritual belongs, and render unto it its own.

First of all, remember that prosperity does not depend upon condition or environment wholly. Poverty is a condition brought about by certain ideas ruling in consciousness. Change those ideas, and the condition changes in spite of environment. Those who come suddenly into riches without the *consciousness* of riches as a balance-wheel, soon part with their money. Those who are born and bred to

riches usually have plenty, though they never make an effort to earn a dollar themselves. This is because the idea of plenty is so interwoven in their thought-atmosphere that it is part of their very lives. They have no concept of a condition where the necessities of life are lacking. Like Queen Elizabeth who, when told that the poor had no bread, said, "Let them eat cake," these children of luxurious ideas give no place in their thought to the poverty possibility. And it is woe unto them if they through sympathy or study enter into the contemplation of a condition where there is lack. They invariably reap the result in a slipping away of their financial resources.

Then you advocate the accumulation of riches? we are asked. No, we advocate the accumulation of *rich ideas*. When one has large ideas of bounty, there is no necessity for laying up gold, nor investing in stocks or property that will insure a steady income. The rich ideas will keep one in constant touch with abundance, and with it may be a great generosity, and yet no fear of depletion. Those who have the accumulative thought dominant in the financial world are unbalanced, because right with it there is a thought of fear of loss of riches. This makes the tenure insecure. It is based upon a wrong idea of the source of riches, and eventually meets disaster. The sin of being rich is the *love of money*. This is material selfishness, and leads to soul starvation. "What does it profit a man if he gain the whole world and lose his own soul?"

Certain reformers are sowing broadcast the idea that it is a crime to be rich, even prophesying that a war between the rich and the poor is impending. It is a crime to hoard money, but a virtue to be rich. The fact is, that the rich are the salvation of the country. If we were all in "poverty hollow," famines would be as prevalent here as they are in India. In that land millions upon millions of the people are held in the perpetual thought of poverty and hunger, and want in all its forms is with them from the cradle

to the grave. This awful burden of poverty-thought acts upon the fecundity of Mother Earth, and year after year she withholds her products, and millions of Hindus starve in consequence.

It is the rich thought that does things. The man of resources has confidence in a providing power. He may not be in possession of a dollar himself, but he knows that his undertaking has merit, and that the money to carry it forward will be forthcoming. This is true riches — confidence in a resource that is ever ready to meet our righteous demand.

Some people think that all one has to do is to sit down and hold thoughts of abundant supply and it will come without other effort. This is a limitation of the law to thought alone. The law must be fulfilled in manifestation also. Holding the thought of abundance is the first step in the process. Being alert in doing whatever comes to you to do, cheerfully and competently, is the second step. This second step is very essential and necessary to the fulfillment of the law.

“The earth is the Lord's and the fullness thereof.” This is a truth. The One Mind that moves all nature is in possession of all its products. Puny personal man uses all his craft to get control of these products, but is always defeated in the end. The universal man only is in permanent possession, and it is unto him that the Father says, “All mine are thine.” Jesus did not own in fee a foot of land, had “not where to lay his head,” and was evidently without money—his disciples carried whatever funds the company had. He did not burden himself with even the tub of Diogenes, yet he was always provided with the very best of entertainment. He took for granted that what he needed was his to command. If it was wheat, he entered the field and plucked it; if it was a room for a feast, he sent word to the owner that he had need of it; he demonstrated that he was the Son of God. The fishes carried his pocket-book; his sideboard was the invisible ethers, from which he

easily handed out food for thousands. He was rich all the way through, and he proved that the earth does belong in all its fullness to the Lord, and that his righteous sons are in possession of everything.

Jesus said, "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." (Read Luke 12:22-34, Revised Version.) The old version says, "Take no thought for your life." This is not the correct translation. Jesus was giving a treatment against mortal thought, anxiety and fear of future lack. The assurance of the all providing care of God, as illustrated by the lilies of the field and the sparrows, is striking and convincing.

The anxious thought must be eliminated, and the perfect abandon of the child of nature assumed. To this add the thought of unlimited resource, and you have the fulfillment of law Divine.

REQUIREMENT.

BY SUSIE M. BEST.

Help me today
Rightly to say,
 "Eternal Truth is all."
 This I must learn,
If I would turn
Away from evil's thrall.

Help me to trust;
I am not dust,
 A bit of plastic clay.
 Help me to see
Infinity
Does not create to slay.

Help me to claim
God as my name;
 God's circle as my own.
 I must believe
Would I achieve
Christ's triumph and his throne.

Life forces are generated by Love.

Bible Lessons

BY C. F.

Lesson 8. May 22.

JESUS TEACHES HUMILITY.— Mark 10:35-45.

35. And James and John, the sons of Zebedee, come unto him saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask, can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41. And when the ten heard it they began to be much displeased with James and John.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT — *For even the Son of man came not to be ministered unto, but to minister.*— Mark 10:45.

Personal ambition is a bar to spiritual development. Even to anticipate how great we will be when we get into glory has in this lesson the mark of Jesus' disapproval. Following this to its righteous conclusion, we see that all that great mass of Christian literature and song which has for its foundation the glory of the Christian in heaven has a false basis. Instead of "Like the stars of the morning, his bright crown adorning," the spiritually ambitious will be put to serving in the kingdom of Jesus.

We have to be constantly on the watch against

personal ambition and selfishness. It crops out in many ways — where we least expect it there we find it. When we see a man or woman so zealous for their religious convictions that they will sacrifice their means and comfort we think that one is surely acceptable in the sight of God. Yet there may be a subtle per cent of ambition there that will defeat their high hope of heaven. Mr. Moody used to tell of one Dr. Bonar who once had a dream that the angels took his zeal and weighed it. It was full weight, plump 100. He was much pleased. But then they began to analyze it in various ways, and found 14 parts were selfishness; 15 parts sectarianism; 22 parts ambition; and but 3 parts pure love to man, and 4 parts love to God, etc. He was greatly concerned that but 7 parts in 100 were purely good.

Metaphysically John represents Love, and James Judgment. When Jesus did marvelous things he was accompanied by Peter, James and John — Faith, Judgment and Love. We find that in doing work spiritually we need these three faculties active. Faith in the power of Spirit is the very rock foundation — “He that cometh to God must believe that he *is*” — and Love must be tempered by sound Judgment. But even these chosen ones may be listening to the suggestions of the subtle serpent, self, and planning for supremacy when they have come into power.

There is a period or degree of unfoldment in which certain faculties are infused with a desire to rule, but a higher degree of understanding does away with this. Spirit gives itself without stint to its creations — it does not dominate anything, but pours out lavishly all its potentialities. When we merge our thought into the Universal Mind, we see quickly that it is everywhere as the one sustaining force, not dominating but holding up and giving the utmost freedom to all creation. When man denies personality sufficiently, he merges his consciousness into this great sustaining Mind of God, and becomes

a co-worker or co-sustainer of the created universe. This is what Jesus meant when he said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

A sure sign of selfishness and mortal weakness in a religious system is this ambition to rule over people. Verses 42 and 43 set forth and contrast the Gentile, or mortal thought, with the spiritual. The true spiritual thought gives absolute freedom to everybody and everything. "Where Christ is, there is liberty." To "lord it" over those to whom we have given the Truth is "stealing the livery of heaven to serve the devil in." Those who exercise this power over their fellowmen are to be pitied, because they bind themselves to all the limitations which they affirm for their followers, and thus become entangled in a thought-web that will require great effort to break.

Lesson 9. May 29.

THE PASSOVER.—Matt. 26:17-30.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung an hymn, they went out into the mount of Olives.

GOLDEN TEXT—*For even Christ our Passover is sacrificed for us.*—I. Cor. 5:7.

The "passover" is symbolical of a mental attitude in which we escape the results of our past sinful thoughts. Paul said, "As a man soweth so shall he also reap." This is true of those who are under the law of cause and effect, designated in Scripture as the law of Moses. But those "in Christ" are "no longer under the law." They know how to do away with the effect of a wrong thought by bringing to bear upon it a right thought of a higher potency. Outwardly, the "possover" was a Jewish feast to commemorate the exemption or *passing over* of the families of the Israelites when the destroying angel smote the first-born of Egypt. This "angel" is the destroying power of ignorant thoughts descending into conscious mind. If they are not met and annulled they cause death.

The Christ Mind, or Mind of Understanding, prepares for this reaction of error thought and meets it in a scientific way. Jesus told his disciples to go into the city to a certain man and tell him that the Master would keep the passover at his house. In Mark it is stated that they were to recognize this man by his carrying a pitcher of water. Water is symbolical of weakness—"Weak as water thou shalt not prevail"—and the meaning is that we should meet the error thought at the weakest point in consciousness.

The error thought to be met in this case was designated as Judas, one of the disciples who was possessed of a devil. This means that Jesus had discovered that he had one point in his character which was not yet cleansed and spiritualized by the power of the Word or regenerating thought given by the Father. He said on a former occasion that they were all clean

through the power of the Word save this one. So Jesus had to meet the reaction in the Judas faculty of an error thought which was working there from the personal or adverse side of existence.

As a personality Judas has been excoriated without limit, and his name has become the synonym of perfidy. But Spiritual discernment elevates him to first place among the disciples or faculties of man. The Hebrew meaning of Judas, or Judah, is *praised*, and is used to designate that faculty in us which recognizes and appropriates God through prayer, praise and thanksgiving. Phrenologically it is reverence, and its centre of action is in the brain cells at the crown of the head. This faculty is the most powerful of all in building up the character. In Numbers 1:27, Judah is described as the head and representative of the most powerful of the twelve tribes and had the first lot in the division of the promised land. Isaiah calls him Ariel, "lion of God." He is that in us which recognizes and appropriates the wise things of God, hence he is Wisdom on the Spiritual side and *serpent* on the mortal side, and one of his devils is called acquisitiveness. Jesus designated acquisitiveness as the special error of Judas. He was the treasurer of the company, yet he appropriated their substance to his own use. He found fault because of the precious ointment which might have been sold for money, and he finally betrayed the Master for filthy lucre. All this indicates the error thought that was working in this most high faculty.

Yet Jesus could not have demonstrated over death and raised his body without the Judas faculty active on the acquisitive side. He gave the "sop" to Judas, which means that he recognized and fed this thought. The substance of the body is held in place and moved from this Judas centre, and without it, it would quickly disintegrate. Thus in the present race-thought it would not do to all at once spiritualize every faculty, because it would throw the man right

out of touch with humanity, however great the error in which it revels. Jesus had a work to do with and for men, and he could not do it unless he submitted to this selfish thought that held him to the material demonstration. It was a great trial for one of his spiritual discernment and power to submit to this ordeal but it was necessary in order to carry forward the work of redemption which he had undertaken.

Lesson 10. June 5.

CHRIST'S TRIAL BEFORE PILATE.—Mark 15:1-15.

1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? and he answering, said unto him, Thou sayest.

3. And the chief priests accused him of many things, but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5. But Jesus yet answered nothing, so that Pilate marvelled.

6. Now at that feast he released unto them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to desire him to do as he had ever done unto them.

9. But Pilate answered them saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

GOLDEN TEXT — *Then said Pilate to the chief priests and to the people, I find no fault in this man.*— Luke 23:4.

Pilate represents the ruling state of mind in the sense world. The Sanhedrim and chief priests are the ruling religious thoughts. When the Christ

Truth comes into consciousness these rulers are fearful of being dispossessed, and array themselves against the new state of mind. The religious thought is the most active in its opposition because of the teaching that would upset many of its most cherished doctrines. The "New Mind in Christ" claims a very close intimacy with God. This the old theology denounces as blasphemy. When we feel the very presence of the God-mind, there rises up those old "chief priests," with their claims of blasphemy, and we feel guilty for presuming to be so at-one with our Father.

Verse 1. The Christ Truth is non-resistant. The old religious thought is allowed to exhaust itself in its efforts to find Truth. Hence it is always best not to antagonize, but quietly demonstrate in the Silence. Outwardly, Jesus seemed to be bound and delivered to Pilate, but we who know the power of thought and how active one may be without saying a word, can well imagine what he was doing in Silence.

Verses 2-5. The kingdom of Christ is not of this world, and it is impossible to explain to sense the kind of a king Truth is. So the better way is to quietly affirm your Spiritual dominion and rulership and let sense marvel.

Verses 6-11. Barabbas represents some evil thought that should be gotten rid of, and even sense consciousness recognizes that it should be crucified instead of Truth. When we let the fanaticism of religious thought rule we are blind to even common sense. The religious fanatic is more to be dreaded than the ignorant indifference of sense.

Verses 12-15. The great point of contention is rulership. So long as we have merely a theory of the Christ Truth it will be entertained by the mind without much commotion, but when we begin to proclaim its rulership, and square our thought and word by its understanding, there is opposition from both religion and sense. But we find more justice and equity in the sense consciousness than in the religious.

Lesson 11. June 12.

CHRIST CRUCIFIED.—Mark 15:22-39.

22. And they bring him unto the place of Golgotha, which is interpreted, The place of a skull.

23. And they gave him to drink wine mingled with myrrh: but he received it not.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over, The King of the Jews.

27. And with him they crucify two thieves; the one on his right hand, and the other on his left.

28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29. And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him,

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37. And Jesus cried with a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in twain, from the top to the bottom.

39. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT — Christ died for our sins, according to the Scriptures.— I. Cor. 15:3.

Intellectual understanding is the place where spiritual Truth meets crucifixion—Golgotha means the place of a skull. The head is the seat of personal will. Around this is built that complex consciousness termed personality, which includes the mortal mind and its fleshly body.

When spiritual Truth, which Jesus represented, comes into consciousness, it sends out its words of truth according to the universal concept. Jesus the

Son of God proclaimed that he had all power. Such statements were directly opposed to appearances from the personal viewpoint, hence the intelligence in the place of the skull is the location of Truth's crucifixion.

But this crucifixion is apparent only. The fact is that personality is being crucified, as future events prove. When Truth meets error in the mind, there is a conflict, and it may seem that Truth is being defeated. If the one in whom this struggle for supremacy is going on is in right understanding, he permits it up to a certain point that he may demonstrate farther on. Jesus had prophesied what he went through on the cross. He said it was necessary to carry out the will of God.

It was a mighty ordeal, because he voluntarily made himself a mediator for many, and he suffered the full voltage of their error thoughts. Those who have developed the interior planes of consciousness can testify how sensitive they get to the thoughts of others, and how through their sympathies they take on the sorrows and fears of those with whom they associate. Very sympathetic healers are quite liable to reflect in their own bodies the ills of which they relieve their patients. When they know the Christ Truth, and use it in denials and affirmations, they can speedily dissolve these reflected errors. But this is on a small scale an illustration of what one highly developed in Spirit might do for the error thoughts of all who will enter his sphere of thinking; and that is just what Jesus the Christ has done for us. Hence there is a mighty truth in the forgiveness of sin through him, and that specific formulation of Divine Truth which he gave forth.

In this process of getting rid of sin and its effects in mind and body we have to pass through mental states very like those written of Jesus. When after making our high statements we suffer a reaction, and the personality rebels, we should be on the alert and know how to deal with the situation. The lesson says that when Jesus was in great suffering they

offered him the usual wine and myrrh. This was a medicated wine; the myrrh is the gum of ladanum, a narcotic to stupefy and deaden the sense of pain. This Jesus refused. Do not do anything to stupefy your understanding, for a lesson is to be learned from every experience. The parting of the garment is the separating of the outer realm of thought. "The King of the Jews" was written in three languages, Greek, Latin and Hebrew, and put on a tablet on the cross. It was written in derision, but was nevertheless true. The Jew is that in us which recognizes God as the indwelling I AM. Jew and Jehovah come from the same root, I AM.

The two robbers are the belief in the past and future. There is some hope for the latter, but the former dies cursing.

In the course of this demonstration the outer realm of thoughts seems to have everything its own way for a time. While the focal point of will is being transferred from the personal to the spiritual plane of consciousness there is often almost total loss of external power. We should not allow ourselves to be swerved from our spiritual concentration by the mockings and revilings of the sense thoughts. In due season the temple will be rebuilt, and we shall come down from the cross and shall save others. Be patient and persistent.

In extreme cases of chemicalization there is sometimes almost total loss of consciousness. This is the "darkness over the whole land." This is so great that man seems to even lose hold on the divine understanding of God's presence, and he cries out, "Why hast thou forsaken me?" Then he took in his delirium the unmedicated vinegar and in loud ravings gave up the "ghost." This is the final letting go of sense-consciousness. The ghost of matter and its laws are relinquished, and a new realm is opened to man.

"As we grow better we meet better people."

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meetings held April 6th, at Unity Headquarters, 1315 McGee Street. Mrs. M. E. Meldrum, leader. Subject: "Truth."

"Ye shall know the truth, and the truth shall make you free."

How shall we know the Truth? By asking the Spirit within, which is in every one; not by running here and there, or by asking our great teachers and leaders, or by reading many books; but these all teach us the way and help us greatly.

We must seek within for this great prize, which, the Bible says, shall lead us into all Truth. What spirit shall lead you? There is but one Spirit, the Spirit of Truth; and it shall lead you—where? Into all Truth, the Truth that Christ taught.

Jesus taught the gospel of Love and Truth, persistently declaring in various ways that every soul who will gain an understanding and realization of man's true being, will find his yoke easy and his burden light. To be in ignorance of Truth is to suffer grievous experiences, but to be obedient to the Christ teaching is to find the straight and easy way. The Christ way is the intelligent love method, which lightens all labor and melts away all obstacles.

We must all recognize the Christ which made Jesus what he was. Our power to help ourselves and others lies in our learning to comprehend the Truth, for it is a truth, whether we understand it or not, that this same Christ lives in us as it lived in Jesus. It is a part of him which God has put in us, and ever lives there with an inexpressible love and desire to spring to the circumference, or to our consciousness. It is in us, this Spirit of Truth, as it was in Jesus Christ.

With this knowledge of God's indwelling presence, which is always Life, Love and Power, now

ready and waiting to flow forth abundantly into our consciousness, and through us into others the moment we open ourselves to it and truthfully expect it, we can accomplish all the desires of our heart.

How shall we find this Spirit of Truth within us? Christ said, "The kingdom of heaven is within you." To find this inner voice, or Spirit of Truth, we must get still; get away from all care, worry, anxiety, trouble of all kinds; shut out all thoughts of inharmony; get as still as life itself. Take the beautiful rose, for an example. You can sit and watch each petal unfold, and not a sound can you hear in all the unfolding glory. It is just the same with each of us in unfolding our soul's growth. "Be still, and know that I AM God," Love, Power, Health, Spirit of Truth, Life eternal. "I am the Way, the Truth, and the Life," saith the Christ at the center of our being.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Our soul must take time daily for quiet and meditation. In this lies the secret of power, for no one can grow in spiritual knowledge and power without it. Unless one has practised it, he can have no idea how it quiets one from all the everyday duties and annoyances such as come to every one.

The ultimate aim of every soul should be to come into the consciousness of an indwelling God. In that consciousness we may successfully affirm deliverance from all external matters, and freedom from all bondage of error and its consequence, through this one divine Spirit of Truth, which dissipates the darkness of sin as does the morning light that of the darkness of night.

When you seem to be sick and discouraged, and look on the dark side of everything, and think you are poor and limited in every way, and everything is against you, and even your friends seem to misunderstand you; oh, then stop, turn square around, and see and know that all these seeming shadows are not

real, but only fleeting conditions. Go back to Principle, the real true Being, the I AM, in you, and know that you are created in the image and after the likeness of God; and this being so, we, to be true to that image and likeness, must express life, health, substance, love, joy, and all other good qualities forming the perfect idea of God and the real truth of our being; and this is the Truth that will free us from all our error thoughts and make us free indeed.

“ Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth.
Patience, endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.”

MEETING OF APRIL 13th.

Mrs. H. R. Walmsley, leader. Subject; “Freedom.”

Thought for Silence, “Ye shall know the truth, and the truth shall make you free.”

Ye shall know the truth, and the truth shall make you free—free from all limitations, all discord, all condemnation. If we believe in limitations, we are not free. Jesus, the Christ, made such statements as these: “All power is given unto me in heaven and earth;” “All that the Father hath is mine.” We, also, may make such statements concerning ourselves, the Christ within. Jesus also said, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.”

We are free from sin, sickness, and death, by not believing in such superstitions, and *knowing* that we are one with infinite Good, the fountain of eternal health and life. “For the law of the spirit of life, in Christ Jesus, hath made us free from the law of sin and death.”

We learn from the Spirit of Truth that it is not

well to condemn any person or thing; when we condemn ourselves, we feel depressed and burdened. In such a consciousness there can be no progression. If we condemn others, we not only injure them, but ourselves also. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

We should be careful in using our freedom, that we do not deprive others of the same privilege. If I object to what another is doing, I am not wholly conscious of my own freedom, for the fact that I do disapprove, proves to me that I am beholding error in that one, instead of knowing that he is also made free by the Spirit of Truth. Perhaps if I could see things as he does, I would do just as he is doing, and realize that the final results would be good.

Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way.

MEETING OF APRIL 20th.

Mrs. Emma Scott, leader. Subject: "God."

Thought for the Silence, "I am One with the Infinite Mind."

What is God? God is Principle; Omniscient, Omnipotent, Omnipresent Mind, Wisdom, Love, Life, Substance, Power, Intelligence. This we all possess, and in just the degree that we are open and receptive to these higher powers do we make it possible for them to be made manifest through us. God *fills all space*, and there is naught beside. Then, if God is all, and fills all space, where is there room for sickness and disease, so-called? In God we live, move and have our being. God is formless, invisible. You cannot measure, handle or touch Him. God is Spirit; and they that worship Him must worship in Spirit and in Truth. God is never changing; the same yesterday, today and tomorrow, without doubt or shadow of turning. When a

shadow comes, it is only a lack of realization of an ever-present God.

We say, "God is Mind." Then comes thought, a force we should be careful as to how we direct in order to protect ourselves and others. Sow a thought, you reap an act. Sow an act, you reap a habit. Sow a habit, you reap a character. Sow a character, you reap a destiny. We need not struggle to think aright. Just let the All-wise One guide. And the more we listen to the Inner Voice the better acquainted we become with it. "Be still, and know that I am God." To know God aright is to know ourselves aright, and to know ourselves aright is to know God aright.

My friends, this knowledge is not accomplished in a day. Power—we can do nothing without power. The more we use Power, directed in the right way, the more powerful we are. There is no limit to the God powers, only as we place limitation upon ourselves. "All power is given unto you in heaven and in earth." We have the power to rule our own heaven and earth. Life—God is life of all life. Then, how important to learn to protect every living creature, which only differs in degree. Live and let live. God is my life. God is your life. "Know ye not that ye are the temple of the living God, and His spirit dwelleth in you?" We are children of the most high God. Let's learn to live accordingly, for by our fruits shall we be known. Intelligence—sight of mind. Love—the redeeming feature of the world. Substance is that from which all things invisible are made visible.

Jesus, while here upon earth, tried in so many parables to get the people to understand their relation to the Father. They looked at the personal. They asked, "What manner of man is it that doeth these works?" Jesus answered, "Not I, but the Father that dwelleth in me doeth these works." "He that hath seen me hath seen the Father. The Father and I are One." So we have just the same right to claim these truths for ourselves. We do not need to take praise, but give all praise to our higher self, for without God we are nothing.

THE SEED IS THE WORD OF GOD.

Speaker: How does God create?

Congregation: Through the power of his Word or Thought, as it is written in John 1:1, "In the beginning was the Word, and the Word was with God and the Word was God. And all things were made by him."

Speaker: Does man assist in this creative process?

Congregation: The words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee.—John 17:8.

Speaker: Is this Word of God encompassed by any book or scripture?

Congregation: Be admonished: of making many books there is no end; and much study is a weariness of the flesh. (Ec. 12:12.) And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. (John 5:38.)

Speaker: Where may this Word be found?

Congregation: The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. (Deut. 30:14.)

Speaker: Having realized the Omnipresent Word of Truth, we should be on our guard and not lose it. There is the "adversary," or belief that the power of God is not in the world, to be denied.

Congregation: Those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. (Luke 8:12.)

Speaker: There is the mere surface understanding, which requires prayer and thanksgiving to strengthen.

Congregation: Those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. (Luke 8:13.)

Speaker: There is the thought of reality of the things of this world to be denied.

Congregation: That which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. (Luke 8:14.)

Speaker: To the obedient mind of the child add patience, and God's Word will do its mighty work in you.

Congregation: That in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience. (Luke 8:15.)

Speaker: The words of those who do the will of God endure forever.

Congregation: And everyone therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock. (Matt. 7:24.) Heaven and earth shall pass away: but my words shall not pass away. (Mark 13:31.)

Speaker: The creative power of the God Word increases as it is used.

Congregation: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. (Is. 59:21.)

“Let other's sins alone; attend to your own.”



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and "all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, *UNITY*. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

May 20th to June 20th.

My mind and body are no longer clogged with thought of the reality of material conditions. I am Spirit, and the untrammelled ideas of Spirit penetrate and set into swift action every function of mind and body.

Prosperity Thought.

(Held daily at 12 M.)

The riches of Jesus Christ are now fulfilled in me.

GUARDING ONE'S SELF.

It is unscientific to revile, accuse, or condemn. If you are going to make your science practical, you must declare only Good. It is always the best policy. The man who strikes back at an adversary will keep up the quarrel and get many other wounds and bruises. It takes two to make a quarrel; never make one of the two.

When you are accused and abused, praise your adversaries. It is scientific. The true resistance is in the silence. Take out and keep out of your own heart all bitterness, denunciation, anger, and envy, and you will be armed against all the devils in other people. The only way you can be hurt from without is to open your own door and let the outside come inside of your own sanctuary. Keep your own light within and you are in no danger.

"But I just can't stand it." Oh, yes, you can. It will be easy after you have practised it awhile. You will find non-resistance powerful and practical. It is the only weapon fit for the warfare against error. When you recognize opposition, you lend it your own power.— *Wisdom of the Ages*.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

IMPORTANT NOTICE.

The Truth Students of Chicago will change their place of meeting from Oriental Hall, 7th floor, Masonic Temple, to Room 600 on the 6th floor of the same building. Meetings to be held as usual, the first and third Wednesday of every month at 2:00 P. M.

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, April 20th. Mrs. Lucy Walker, leader. Subject: "Four Steps Heavenward."

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:32.) "The kingdom of God is within you." (Luke 17:21.)

In that first verse are to be noticed four things: A command, seek; it will not seek us, we must seek it *first* before anything else; *all* these things, not a few or many, but *all*, shall be *added*, not subtracted; not given up as unworthy, but *added*, placed after, not before; and then later we are told *where* to seek, so our directions are plain enough, and if we do not follow them the fault is our own, and also the loss.

Heaven, according to the orthodox belief, is a place where God dwells, and where good (God) people go when they die. The Bible speaks in many places about the kingdom of heaven, and about seeing the prophets in the kingdom of God, but says nothing about dying to get there; on the contrary, there is one place where it distinctly states that "there be some standing here, which shall not taste of death, till they see the kingdom of God." (Luke 9:27.) Paul says, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Where? Jesus said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of

God is within you." Then, if heaven is a place it is not far off in the clouds, but *within* each soul, and a condition to be attained *by* each soul. *How* shall we attain it? In trying to reach either a place or condition, some preliminary effort is necessary. A child usually creeps before it walks, but its first real step is a noted event in its life, and deservedly so, because it cannot walk till its first step is taken, and it may be some time before it ventures on a second. We may creep into the Truth by degrees, but our first real step is the foundation of future progress, and therefore very important.

First step: The first *real* step toward heaven, or harmony, is to *know*. How can we know? Not by rushing around from one teaching to another, nor by reading everything that comes in our way. Those things may help turn us in the right direction, and we may believe them, but we never *know* till the knowledge is born of our own consciousness. One may know a thing positively for himself, and yet not be able to prove it to the satisfaction of some one else; therefore, *knowing* must depend entirely upon ourselves, and when we *know* we have taken our first real step.

What to know: "Know the Truth." Each may not know the whole Truth, for Truth is vast and many-sided, but each may know the part that is presented to him. David says, "Cause me to know the way wherein I should walk, for I lift my soul unto thee." (Ps. 143:8.) And that is *how* we may know, by lifting up our souls unto the Most High. "To know wisdom and instruction." (Prov. 1:2.)

Second step: The second step is to *will*, and to *will* does not mean simply to be willing, for that is passive, and to *will* is active. We cannot, as the old hymn has it,

"Be carried to the skies
On flowery beds of ease."

We must work out our own salvation. The man at Bethesda had lain long at the pool, waiting for

some one to put him in, but when Jesus came he said, "Wilt thou be made whole? Arise." When he was commanded to exert himself, he no longer said he could not, but immediately obeyed a will which aroused his own.

Example: A friend had been in bed for weeks, suffering from nervous prostration, which is really what it is named; the nerves so prostrated that the will no longer acts on them. She had been doctored, fed and waited upon, all to no purpose, seemingly, and she lay there apparently helpless. One day about dusk, she heard an explosion down stairs in the kitchen, and, before she knew it, she was down there, to find her sister badly burned, and the maid badly frightened, but I never heard that she was any the worse for her hurried exit from bed. Most of us have been suffering from nervous prostration, and we need an explosion to set our wills in motion. The leper said to Jesus, "If thou wilt," and Jesus replied, "I will, be thou clean." But it is not the personal will alone which must be aroused, that must come under, and be guided by "Thy will," but the will of "our Father in heaven," the real self within us. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39.) The Father which sent me is the Lord, or real self, which created this personal self as a representative, and it is his will that the personal self should lose none of its powers, senses, or faculties given to it, but should raise them up to their highest degree of excellence. That is his will; let ours be one with it.

Third step: When we *know* the way, and have *willed* to follow it, then comes another step which seems to be quite different, even after we have willed to take it, and that is, to *dare*. It seems simple enough till we try it; not all have "the courage of their convictions" at first, but if we have taken the first step and then the second deliberately, the third is sure

to follow, for, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62.) That is, he is not fitted or ready for it, but must needs have further discipline, or experience, to make him follow that which he *knows* even in the face of ridicule, opposition, or oppression. But the time will come when we dare, because we have taken the first and second steps, and the third must surely follow, and because we are as much afraid to turn back as to go forward, and we cannot stand still.

Fourth step: But if we cannot *stand* still, we can *be* still, which is the fourth step—to *be* silent. So many have said, "talk," "do," "give as fast as you get," etc., but that is not the scientific way. Does a seed as soon as it is put in the ground begin to make a noise, and shout and tell every body that it is growing and coming up, and going to be a tree? No, it lies quietly in its place till its environments have had time to affect it, and then it sets quietly about its work. It first sends a shoot downward, and then another upward; all done in silence. Most of us talk too much. Talk is all right in its place, but it should not take the place of other things. All growth is silent, even that of the soul, and it cannot be hurried, or, if it is, the growth is weak. If we give as fast as we get, we do not assimilate, and if we do not assimilate our food, either material or spiritual, we do not grow strong and healthy. It takes more knowledge and daring to be silent than to talk, and the more knowledge we get the less we feel inclined to talk. Jesus knew what Truth was, but he also knew that it was of no use to try to explain it to Pilate, and so he was silent, "As a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7.) Argument is vain and uses strength, which would be better employed in getting more knowledge, and unless we have wisdom, and discretion as well as knowledge, we will serve better by keeping silent. "Be still and know that I am

God." (Ps. 46:10.) "But the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (I. Kings 19:11-12.) "Commune with your own heart upon your bed, and be still." (Ps. 4:4.) "He leadeth me beside still waters." (Ps. 23:2.) "Their strength is to sit still." (Isa. 30:7.) "O thou sword of the Lord (the tongue), how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still." (Jer. 47:6.) "Peace, be still." (Mark 4:39.)

These are four very important steps leading to that heaven within, and the sooner we take these the sooner shall we be able to take others, and to "walk in the light of the Lord." (Isa. 2:5.) "I will walk in thy truth." (Ps. 86:11.) "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of his countenance." (Ps. 89:15.) "And he will teach us of his ways, and we will walk in his paths." (Isa. 2:3.) "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40:32.) "For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." (Micah 4:5.)

—HARRIET DELANO POOL. Sec. *pro tem*.

Goodness and love mould the form into their own image, and cause the joy and beauty to shine forth from every part of the face. When this love is seen, it appears ineffably beautiful, and affects with delight the inmost life of the soul.—SWEDENBORG.

With love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors; but without love it is a bleak desert covered with ashes.—CHARLES WARREN.

RAW FOOD DIET.

Several of our readers have asked our opinion of the raw food diet. We have tried it for short periods, and found it a great aid to body cleansing. Ultimately man will live upon a food substance now floating in the atmosphere, and a step in that direction will be a return to natural products, in nuts, grains and fruits. Simplicity in every department of life is a factor in spiritual development. The naturalness of a little child is the sure sign that one has found the inner force of life. Nature cooks her products with the heat of the sun, and they are always ready for man's use.

In a recent number of the *Chicago American*, Ella Wheeler Wilcox has this to say on the subject:

While the tendency of the age is toward enlightenment and common sense, yet a large strata of ignorance still exists in minds where one expects to find knowledge and understanding. An educated and intelligent woman spoke of her niece as "a sufferer from an inherited weak constitution."

"But your niece has done nothing to make herself strong, and everything to keep herself weak," was urged by her listener.

"Well, of course, one cannot overcome inheritance," the woman replied.

That idea belongs back with infant damnation and original sin. It is inconsistent with the facts of the age.

As well might the man born poor say he must die in poverty. So long as a human being is born with mental faculties and will power and reason, health is within his grasp, however he may be handicapped by inheritance from his parents or his former lives.

Despite all the awful conditions which surround the poor in our large cities, there are more ailing people and semi-invalids among the well-to-do classes.

Inaction kills more human beings than overaction.

Too much food and too rich food destroy more than starvation.

Improper breathing — the use of only a few lung cells — brings more destruction to the system than bad air.

However poor you may be, and however hampered by a weak constitution, health is possible for you if you have the perseverance to pursue it. However you are occupied, you can exercise your lungs by continual deep breaths. If you have only money enough to buy the cheapest foods, try living on natural grains and uncooked vegetables for awhile, with milk and raw eggs, and nuts for variety. I know a man who has brought himself from invalidism to strength by such a diet. He has eaten no cooked food for more than a year. He has gained in weight and strength and good looks, and is perfectly healthy and able to do more work with less fatigue than ever in his life before. He is a long time at his meals and masticates his food thoroughly. And he has saved a snug bank account by paying nothing to bad cooks for spoiling his digestion. When one stops to think of it, it is surprising to find how many things nature has provided for our appetites which require no cooks to prepare.

If you are suffering from indigestion or an inability to assimilate your food, try the raw foods for awhile and see what comes of it. Of course, you will not enjoy it at first. Cooked foods act as a stimulant often when they do not otherwise benefit the consumer, and in the beginning you will miss them. But as you find your health improving and your appearance changing for the better you will become interested in the experiment. It is wiser than turning your system into a drug laboratory and spending all you earn on doctors and drugs. You can be well if you are determined to be.

Never strike sail to a fear. — EMERSON.

A QUERY.

EDITOR STAR—A few days ago I read in your columns that the State Medical Board would try Rev. Ryder for allowing a young girl to die of pneumonia under his prayer-cure system. Last night's paper stated that three children of Morris Klein had died in the last eight days of pneumonia and scarlet fever, presumably under the medical-healing system. Will the Medical Board have the doctor that waited on these children punished three times as severely as Rev. Ryder?

In this connection I would call your attention to the statement recently made by Dr. A. D. Bevan, before the Chicago Medical Society, that drugs are useless as a cure for pneumonia. Dr. W. K. Jaques in rejoinder said, "While many cases are fatal from the start, in other instances the physician can influence the patient to recovery; fresh air, a good nurse, nourishments and stimulants assist the resisting powers of a patient, but drugs have no curative powers over it."

In other words, it is the vitality, or life forces that overcomes the disease, and not medicines. May it not be that there is a great healing panacea in the intelligent forces animating the body, which can be called into fuller expression by finding its law of harmony? Rev. Ryder says that through prayer he has healed many cases, and, although he is a stranger to me, I believe what he states, because I have been witness to a very considerable number of cures wrought in a similar manner. Jesus was undoubtedly the greatest physician the world has ever produced, and he used no medicines, but appealed to this indwelling Life, or Spirit (which he said God was), to do the healing. As he said, "It is not I, but the Father dwelling in me, he doeth the works."

He did not confine this healing power to himself, but stated in the last chapter of Mark, "These signs shall follow them that believe: in my name they shall lay hands on the sick and they shall recover."

Would it not be well for our doctors to investigate this healing system of the greatest physician of them all, before attempting to prosecute those who are trying to put it into practice?—C. F.

Kansas City, Mo., April 25, 1904.

[The foregoing was sent to the *Kansas City Star*, but it never appeared in that paper, hence the necessity of printing it here.—ED.]

CONDENSED TRUTH.

BY VARIOUS WRITERS.

The lotus flower of India is an esthetic emblem of life, having its being in three elements, viz., the
 mire of material existence, the
 ESTHETIC upper air of spirituality, and
 EMBLEMS. the mediating element of water,
 which supports the stem of consciousness in its ascent to the perfect life above. It suits the dreamy metaphysical country of its birth.

America is at the opposite pole of thought, being governed by hard practical ideas. The commonplace useful nut may represent the same metaphysical idea to us, and possibly more clearly. It also has three phases of life, viz , the inner meat or real self, the shell which is in contact with the real nut, and the outer burr; and this outer burr, which alone is visible, in the unripe stage of development, corresponds to the mortal self.

While the lotus flower draws its sustenance from the grossest element at its roots, our modern symbol represents life as flowing into its individual expression from the parent tree, its perfect development depending upon the at-one-ment remaining unbroken during the unripe condition of the nut. Then, when the frost of material life detaches the burr and causes it to fall away, there is no death, but the victory of life.

Leaving the symbol and turning to human life with its developed consciousness, the same fact of existence holds true. As we all know, growth and success depend on oneness with the parent life. This is so simple that it seems insufficient. If we are in a state of fear from storms without, and terribly conscious of our utter lack of power to fight and overcome them, we need only to remember that we are now one with God and that nothing can separate us. Our life is from within, and does not

depend on the absence of storms. We can only suffer in consciousness through lack of understanding of our real condition.

Our strength lies in our ability to continually realize that we are not separate, and bound to fight mighty forces, but that we are a part of a whole, and that "In returning and rest shall ye be saved; in quietness and confidence shall be your strength."

—FRANCES JONES.

The spirit of religious unrest and of dissatisfaction with existing religions that undoubtedly prevail to a

large extent among the more intellectual classes in Japan finds
A JAPANESE VIEW OF RELIGION.

noteworthy utterance in an article by Kiichi Kaneko in *The Metaphysical Magazine* (New York). "What is religion?" he asks; and answers:

"According to the ancient philosophers, religion is the worship of God. 'The object of religion,' says Seneca, 'is to know God and to imitate Him.' Even among modern thinkers, a man like Schleiermacher held that religion is to worship God and obey His commands. Immanuel Kant, the great German philosopher, once said, 'Religion consists in our recognizing all our duties as divine commands.' Many other scholars concur in this opinion. But it seems to me that these are the definitions given to the religions of the past. Such is the definition of the historic religions. It is not the definition of ideal religion, not of the religion of the new age, not of the religion of the future. It is too narrow, and one-sided.

"Religion is not merely the worship of God. It is one's sincere attitude toward the universe and life. In this sense, we may call Socialism a religion; Positivism a religion; and Buddhism a religion. If a religion is merely to worship a God, Buddhism may not be called a religion, because it names no god to worship. But no historical scholar of religion would overlook it. Buddhism is, undoubtedly, a religion. One of the representative scholars on comparative religion says, summing up all definitions of religion, that religion is the worship of higher power in the sense of need. This seems to me much better and a little broader. Edward Caird wisely adds to this that a 'man's religion is the expression of his summed-up meaning and the purport of his whole consciousness of things.' I think this is as nearly perfect a definition of religion as modern philosophers can give."

It seems a strange thing to Oriental peoples, continues the writer, that Christians should think that God is rightly acknowledged in Christendom only. Is it rational, he asks, to suppose that God should exclude the great majority of the inhabitants of this planet from His care and love? Mr. Kaneko finds it strange, too, that our people "read the Bible so much and always look back to Jesus." "Suppose the Bible were destroyed," he says, "would men then lose all faith in God? No. But as long as people cling to the Bible, their God is not the God of the universe." He writes further:

"Christianity is a traditional religion, a historic religion, and so is Buddhism, so is Islam. Let science examine them and if desirable destroy them, and let us build there the new, the true religion of science. The Bible of the new religion should be science, but not that of the imperfect religious histories of Israelites, Hindus, or Chinese. Astronomy, biology, chemistry, and psychology are the four gospels of the new religion. I do not say perfect gospels. They are still imperfect. We must make them perfect.

"The true gospel of the new religion is the universe itself. Look up to heaven — how beautifully the stars shine! Hear the birds — what sweet tones they sing! See the flowers — how lovingly they smile along the peaceful stream! What harmony! What mystery! Are not these the real gospels of our mother nature?"

Humanity must rid itself of the habit of forever looking backward. This is a growing world; our faces should be to the front. We heed a twentieth-century religion, not a prehistoric religion, nor a first-century religion, nor a fifteenth century religion. Mr. Kaneko concludes:

"The Nirvana of the Buddhist is too abstract for the majority of the people, and the heaven of Christians is too mythological for a scientific mind. Mankind does not want Christianity, Islam, nor Buddhism. Mankind wants the truth, and the truth is brought out by candid and impartial investigation. Mankind is destined to have one religion, *and one universal truth*. Science will spread, slowly but surely, and the scientific world-conception is leading the way to the religion of truth — the one truth, the one religion, the one moral end, and the one eternal God who exists forever." — *The Literary Digest*,

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

127. Will you kindly answer through your columns, the following: What is God's will? How are we to know positively when we arrive at the state of mind when we can feel assured that what we decide to do in some important step in our lives, is, for *us*, the will of God? So much conflict of thought seems to possess my mind at times, especially after having earnestly and seriously thought out a difficult question and decided upon the course to take, I am met with the negative and obstructive ideas of others, as well as series of ideas and reasons in my own mind, why I should do something else. Kindly help me out in this matter, and, doubtless, others as well, and oblige.

—G. A.

When the personal will is merged into the Divine; when the soul recognizes but one will, and that God's will; when the *one* desire of the heart is to know and do that will, then there can be no conflict in the mind through doubt, that one *knows* that the thing he decides to do is the right thing, or God's will for him. But he is guided to this decision by Infinite Wisdom, which guidance he seeks in silent communion with the Spirit. Going into the Silence, as we say, he takes the question under consideration, and asks the illumination of the Spirit with perfect assurance of an answer. It is the writer's experience that the impression or suggestion which first comes while listening for the voice of the Spirit, is the answer, and should be followed regardless of ideas which arise later in the mind, or the advice of friends. When we make ourselves receptive to the Spirit we will soon learn to know Its voice in the soul.

128. Please explain I. Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The impression that comes to me, is that believing in the Christ within, I cannot eat of the bread or drink of the cup, for by so doing I would be eating and drinking unworthily.

—M. E. K. S.

The bread typifies the substance, and the wine

the life of the Spirit, or God. When we appropriate (eat and drink) this Substance and Life, then we demonstrate the fact that the Lord (our ruling state of consciousness) is, as Paul says, "dead unto sin, but alive unto righteousness," until we come into the perfect realization of our at-one-ment with the Source of all through the indwelling Christ. When we have attained this state of consciousness where our Lord, the Christ mind, has come into His own, then we no more need symbols; the reality is with us all the time. While we may partake of these symbols without harm to ourselves, it is as needless as for us to go back into the A B C class to learn to read.

129. (a) What are the two undeveloped senses you sometimes mention?

(b) What are the twelve faculties of the mind?

(c) What is meant by the seven churches of Asia, as spoken of in the first chapter of Revelations? — C. R.

(a) The senses which man has developed are but the outer avenues of the soul's senses, and as we are unfolding into a higher state of soul consciousness we are developing the higher or more spiritual senses. Of these, Intuition—the sixth sense, has been recognized for many years, and is being rapidly developed in this age. Telepathy, or thought transference, is the seventh sense, and much attention is being given to the cultivation of this important office of the soul, which is but little understood at present.

(b) The number twelve is of much significance in the Scripture. We have the twelve tribes of Israel, the twelve gates of Jerusalem, the twelve Apostles, and they all represent the twelve faculties of the mind. As we have many queries as to the correspondence of the Apostles and the faculties we will here state them: Peter, *Faith*; Andrew, *Strength*; James, (son of Zebedee), *Judgment*; John, *Love*; Phillip, *Power*; Bartholomew, *Imagination*; Thomas, *Reason or Understanding*; Matthew, *Will*; James,

(son of Alpheus), *Caution*; Lebbaeus, *Order*; Simon, *Zeal*; Judas Iscariot, *Acquirement*. The faculty of Acquirement, which Judas typifies, is one that, when the Spirit is in control of the man, becomes the Divine faculty of Wisdom. The name Judas means praise, and we understand that praise and thanksgiving multiplies that which is praised, hence, this faculty spiritualized is the force which recognizes and accumulates a store of ideas of absolute truth, and is then Wisdom, the highest faculty of the mind.

(c) Asia stands for our outer world, or body, in which are seven centers of consciousness or brain centers, and which are symbolized by the seven churches or seven golden candlesticks, the light of which illumines the whole man. These centres or churches from which the thought goes forth on its ministry, are: Wisdom, Life, Power, Love, Substance, Strength, Truth.

130. What, in your opinion, is the greatest aid in demonstrating the truth of Being, or in unfolding the perfect self? -- X. Y. Z.

Without doubt, the greatest and best aid to this end is to guard your thoughts. Thoughts are things, and are brought into visible manifestation when we dwell upon them. The statement in Scripture that "As a man thinketh so is he" is absolutely true. If we allow thoughts of weakness, failure, sickness, impurity, poverty, or any other not-good thought to take possession of us, we but open the door for these conditions to enter in and abide with us. You may say, "But these thoughts come unbidden into my mind and I am not able to help it." This is true when we are but beginners in the art of thought control, but, as some one has said, "We may not prevent the birds from flying over our heads, but we can keep them from building nests in our hair." So, if an error thought intrudes, banish it and destroy its effect by a strong affirmation of truth. The remedy for all inharmony is: Change your thinking. As a reminder and a help to each other when we meet, we might say, "How are you thinking?" instead of the customary greeting, "How are you?" Another aid would be to make a motto and hang it up in your room — "Guard your thoughts."



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Publishers' Department.

Joseph Stewart, of Washington, D. C., has discontinued the publication of his magazine, *Realization*, but will be able to supply all demands for the three volumes now issued, at the regular price.

The excellent magazine *Now* has entered on the fifth year of its existence, and now appears in a beautiful cover with several additional pages. It is a wide-awake journal of affirmations, edited by Henry Harrison Brown, 1437 Market St., San Francisco, Calif. \$1.00 a year.

Mrs. Annie Rix Militz, after several months' successful work in the East, has returned to California, accompanied by Mrs. Franc Perry of the Chicago Truth Centre, who will continue the work of healing soul and body at the Home of Truth, 1231 Pine Street, San Francisco.

Horatio W. Dresser writes us that he has on hand shop-worn copies of his books which he will send anyone for use as library or loaning copies at only 25 cents each postpaid. Requests for these books must be sent Mr. Dresser personally at 73 Wendell St., Cambridge, Mass.

DEAR UNITY — A number of people who have been instructed in the New Thought, are now holding regular meetings on every Friday afternoon and Sunday evening to help each other in progressing. UNITY and other Unity publications are frequently read, and are found very helpful. Very convenient rooms have been secured at 18, 19, 20, 21 Pythian Temple, where various classes are held for instruction along New Thought lines. A free Reading Room is maintained for all New Thought literature, and all such publications are always on sale, or loaned from circulating or exchange library. We ask all interested to visit the rooms.

— J. H. TAYLOR, Cleveland, Ohio.

The New Thought Convention at St. Louis.

The New Thought Federation has been perfected by the Executive Committee elected by the Convention held in Chicago last November, and arrangements have been made for holding the Fourth New Thought Convention in St. Louis, Mo., October 25th to 28th, inclusive. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League and that of the Chicago New Thought Federation.

The purposes of the New Thought Federation are: To aid in human development through unfoldment of its consciousness of unity, and in the manifestation of this consciousness by way of co-operation; to stimulate faith in and study of the higher nature of man in his relation to health, happiness and character; to teach the universal Fatherhood and Motherhood of God, and the all-inclusive Brotherhood of Man; to secure rightful liberty in the pursuit of the purposes of this Federation; to foster the New Thought movement in general; to publish such literature as may be found essential; and to take an active part in all matters appertaining to education along the lines proposed. In accomplishing these purposes, the Federation in nowise shall interfere with, infringe upon, or be responsible for the interpretations, methods or work either of New Thought individuals or organizations.

The significance of the New Thought may be summed up as follows: That One Life is immanent in the universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living. These statements are tentative, and imply no limitations or boundaries.

The Convention will be on a representative basis, only duly appointed delegates and individual members of the Federation being entitled to vote at the business sessions. The Convention proper will be open to all, and from reports now received it looks as though Music Hall will not be large enough to accomodate all, although it is the largest hall in the city, seating 3,000. There will be an admission charge for the four days and nights of \$1.00 for reserved seats, or 25 cents a session. All desiring seats should apply to Rev. J. D. Perrin, 4606 Morgan St., St. Louis, as reservations are now being made.

This will be the largest convention held during the World's Fair. Advices are that about 5,000 adherents of the New Thought will attend the Convention; as regularly elected delegates 2,000, representing the various organizations holding membership in the Federation. Rev. R. Heber Newton, D.D., has been elected

President of the Federation, and will preside at the Convention. Mrs. Ursula N. Gestefeld, of Chicago, has accepted the Vice-Presidency.

The Board of Directors is as follows: Executive Committee—Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, and Charles Brodie Patterson. Advisory Committee—Nona L. Brooks, Denver; John D. Perrin, St. Louis; Charles Edgar Prather, Kansas City; Helen Van-Anderson, Boston; Henry Harrison Brown, San Francisco; Mrs. Helen Campbell, Vineland, N. J.; Miss Sarah Farmer, Boston; Miss Esther Henry; Mrs. Mary Robbins Mead; H. H. Schroeder, St. Louis; and Joseph Stewart, Washington, D. C.

Acceptances have been received from the following to serve as Honorary Vice-Presidents: Miss Georgia I. S. Andrews, New York; A. P. Barton, Kansas City, Mo.; Kate A. Boehme, Niagara-on-Hudson, Canada; Fred Burry, Toronto, Canada; H. W. Dresser, Boston, Mass.; Susie E. Clark; Edgert M. Chesley, Boston, Mass.; Mrs. Minnie L. Davis; Charles Fillimore, Kansas City, Mo.; W. J. Colville, Alameda, Cal.; J. A. Edgerton, Orange, N. J.; Henry Frank, New York; Mrs. Fannie B. James, Denver, Colo.; Mrs. Lucy A. Mallory, Portland, Ore.; Francis Edgar Mason, Brooklyn, N. Y.; W. P. Phelon, San Francisco, Cal.; Mrs. Alice B. Stockham, Chicago; C. A. Shafer, Chicago; Mrs. Sara Thacker, Applegate, Cal.; Mrs. Elizabeth Towne, Holyoke, Mass.; Ralph Waldo Trine, New York; Paul Tyner, Mt. Vernon, N. Y.; Mrs. Ella Wheeler Wilcox, New York; J. Stitt Wilson, Denver, Colo.; J. W. Winkley, Boston; Lillian Whiting, New York; Henry Wood, Cambridge, Mass.; Mrs. Jane W. Yarnall, Chicago; S. A. Weltmer, Nevada, Mo.

It is desired to have the delegates grouped, thus giving a definite order to the Convention, besides presenting a splendid appearance. The following is the plan as outlined:

Gulf or Southern.	Western.	Central.	Eastern.
<i>Dept. of Red.</i>	<i>Dept. of White.</i>	<i>Dept. of Purple.</i>	<i>Dept. of Golden.</i>
Texas	Washington	Minnesota	New York
Louisiana	Oregon	Iowa	Pennsylvania
Mississippi	California	Missouri	Maryland
Alabama	Arizona	Wisconsin	West Virginia
Georgia	Nevada	Illinois	Virginia
South Carolina	Utah	Kentucky	New Jersey
Florida	Idaho	Indiana	Connecticut
Indian Territory	Montana	Ohio	Massachusetts
Oklahoma	Wyoming	Michigan	Vermont
Arkansas	Colorado		New Hampshire
Tennessee	New Mexico		Maine
North Carolina	Kansas		Delaware
	Nebraska		Rhode Island
	South Dakota		
	North Dakota		

Canada and Provinces.

Dept. of the Green.

All other Countries.

Dept. of the Pink.

Significance of the colors: White—Divine; Red—Life; Purple—Power. Golden—Wisdom; Pink—Love; Green—Growth.

Appropriate and beautiful badges in the proper color will be provided at a cost of about 25 cents, and we request that some person in each state ascertain as near as possible the number that will likely attend from that state and notify Mr. Perrin.

Prof. LeRoy Moore, musical director of the New Thought Convention, extends an invitation to all singers who will assist in the chorus work, or as soloists, to send their names, also a statement as to what they can do—quality of voice, etc. The stage is very large, and is a splendid place to hear the lectures. Prof. Moore desires to have a chorus of at least 300 voices. Address, Prof. LeRoy Moore, 814 North 7th Street, Kansas City, Kansas.

A booth will be placed in the rotunda at Music Hall where New Thought literature and periodicals may be placed on sale or distributed free, and will be in charge of duly appointed persons for that specific work. Public advertising of one's business or publications will not be permitted, yet there will be ample opportunity to introduce the periodicals, books, etc., but it must be done in a fitting manner.

Mr. C. F. Carrington, of the *St. Louis Chronical*, has been appointed chairman of the Press Committee, which will insure proper arrangements for the press and daily reports of the proceedings.

CHARLES EDGAR PRATHER,
Chairman Publicity Committee.

A BEAUTIFUL SOUVENIR.

At Eastertide Unity folk issued a beautiful illustrated souvenir for personal distribution as Easter greetings, and it was accepted with such hearty applause that we have received many orders for other copies, and hence are now publishing an edition of 1,000 copies. It is the beautiful and inspiring poem, "The Song of the Soul Victorious," by Eliza Pittsinger, printed only on one side on fine enamel paper, 7x9½ inches, and tied with silk cord and tassel. A copy will be sent you for 25 cents.

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

REVIEW OF NEW BOOKS.

BY J. H. C.

All books mentioned in this department may be obtained direct from this office.

HOW TO LIVE FOREVER, by Harry Gaze.

The desire for eternal life is inherent in man, and that the soul possesses endless life is generally accepted, but that immortality in the flesh is possible is a proposition which few have had the fortitude to advance, and which many have ridiculed and scoffed at. Paul said that we are to "transform our body by the renewing of our mind," and our author says practically the same, when he says: "It is not only scientifically possible to live forever, but the process of mental and physical training essential for this attainment constitutes a high and practical form of religion."

He says further: "The scientific possibility of living forever consists of man's power to eliminate bodily age from the consciousness; to die continuously and be correspondingly reborn; to prevent maturity by constantly evolving higher ideals of life; to practice the principles of regenerative love; to live in harmony with the principles of hygiene; and to avoid the internal burial which causes old age and sometimes death."

In these statements Mr. Gaze indicates the possibility of keeping the balance evenly adjusted between the processes of destruction and reconstruction which are continually going on in the body, and while we may not defeat these processes of bodily change, we can intelligently co-operate with them and regulate them by the predominant conceptions of the mind. He designates three great forces which may be employed to attain perpetual life, viz. — The power of thought in effecting bodily conditions, the study of hygiene and diet, and a knowledge of sexual science. On each of these points much detailed instruction is given. In a prophetic vein the author describes the man of the future thus: "In the future man will have greatly increased lung development, and will receive direct from the air far more nourishment than at present. There will be a corresponding decrease in the development of the digestive and excretory organs. The man of the future will develop wings, and flying will be as natural as walking." This seems ideal and imaginary, but it is always the ideal which becomes the real, and in reviewing the history of the evolution of man and witnessing the wonderful advance made, we may not doubt the possibility of any conceived attainment.

We recommend "How to Live Forever" to all who would perpetuate life in the present embodiment, believing they will be inspired to apply its wholesome and scientific teachings and thus acquire that "Life more abundant" which is our birthright. Cloth, 205 pp. Price, \$1.25. Stockham Publishing Co., Chicago,

SPIRITUAL LAW IN THE NATURAL WORLD, by Eleve.

A new edition of this standard text book of New Thought principles has just been issued, and we are pleased to call the attention of our readers to it. It may be read again with profit by those who have once read it, and to those who have never availed themselves of the privilege, we heartily commend the book as a study which will tend to peace and prosperity, health and harmony in their lives. Plain and practical in its teachings, never departing from common sense. While truly metaphysical, it carries its message of Truth from a heart burning with desire to help and uplift humanity to the hearts seeking to realize their Divine wholeness. The closing chapter is devoted to formulas of treatment for various ills of the flesh, and this will prove a boon to many who desire to know just what thought to hold for certain conditions. Cloth, \$1.00. Paper, 50c. Purdy Publishing Co., Chicago, Ill.

A SPIRITUAL TOUR OF THE WORLD, by Otto A. De LaCamp.

Beginning with the fundamental features of the world — Space, Substance and Motion, the author traces the evolution of life and of the soul, and treats of the evolution of the soul beyond the human plane. Acquainting the reader with the nature of the world, he is led to sense the nature of its spirit, and to perceive the power of harmony which insures the immortality and progressiveness of all souls. Paper, 50c. Purdy Publishing Co., Chicago, Ill.

VRILIA HIGHTS SUMMER SCHOOL OF METAPHYSICS

will hold its seventh annual session, beginning June 19th, and continuing until the middle of September.

Vrilia is delightfully and permanently located at Williams Bay, Wis. The old woods on Lake Geneva were beloved by the Indians, and here while one enjoys peace and rest, he also, through association, meditation and teaching, realizes the Oneness of All Life and becomes conscious of spiritual powers. The freedom from care, and the simple life close to the very heart of Nature, contribute to the joy and knowledge of the Divine in man — a veritable recreation.

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World's Fair Ranch Club.

The Ranch Club was organized and named, solely for the purpose of creating a home-like and sanitary place for out-of-town guests at the lowest cost possible to club members.

Mrs. Lillie D. Gregory, the business manager of the Club, was endorsed to President Francis of the World's Fair by all the large Cattle Associations and Live Stock Markets of the world.

The Ranch Club is the one Anti-Trust Club of the city, neither joining or affiliating with any of the hotel, boarding-house, or inn-keepers' combinations.

No feeing or tipping of attendants will be allowed in the Club.

Each Club member will be entitled to free guide to the Fair.

Free use of the Club rooms during the day.

Free baths, free telephone, free conductor from all trains to Club.

Free stationery, free checking of luggage, and passes to all Club entertainments.

The Club is delightfully situated on one of the highest points in Saint Louis; the house is all modern, open plumbing, porcelain baths, perfect ventilation, filtered water, southern exposure, pure air, no smoke or noise from locomotives, free from all disagreeable surroundings, elegant neighborhood, and within ten minutes' ride of all the down-town theatres and the business portion of the city; and just eighteen minutes ride to or from any of the six Main Entrances to the Fair grounds.

COUPON World's Fair Ranch Club, No. 3510 Belle Avenue, Saint Louis, Missouri.

Mrs. Lillie D. Gregory, enclosed find twenty-five cents for a Fair member ship ticket to the Ranch Club, also 10 cents in stamps to cover all expense of correspondence. We will notify you three days in advance of our arrival in Saint Louis.

We pay this money with the understanding that our names will be placed upon the Club Register, and that we are to enjoy all the privileges of the Club at any and all times during the Fair. Also, free use of Club rooms during the day, free baths, free guide to the Fair, free checking of baggage and the privilege of selecting beds at the following Club prices:

Dormitory beds, \$1.00 per night for each person. South Dormitory cots, from 50 c to \$1.00 per night for each person. Breakfast from 25c to 50c per day.

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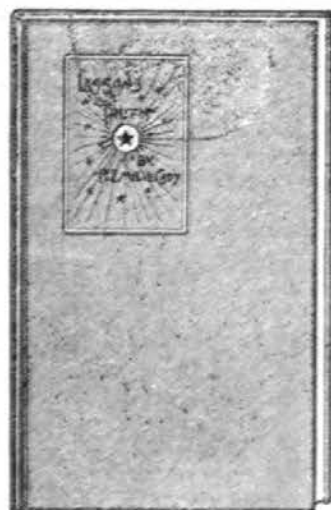
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VOL. XX.

JUNE, 1904.

NO. 6.

CONTENTS.

	PAGE
The Facts of Mental Healing.	323
By Horatio W. Dresser.	
The Higher Economics of Diet.	327
By Rev. J. Todd Ferrier.	
The Utah Laws of Vaccination.	332
Bill by Mr. McMillan.	
Bible Lessons.	333
By C. F.	
Kansas City Mid-Week Reports.	
"Our Blessings."	345
"Freedom."	346
"Love."	350
"Our Duty."	353
Society of Silent Unity.	354
The Class Thought.	355
Prosperity Thought.	355
Chicago Truth Students.	
"Regeneration."	356
"Right Living."	359
Condensed Truth.	363
By Various Writers.	
Answers to Questions.	366
By Jennie H. Croft.	
Poem — "Solomon and the Ant."	368
By Edwin Arnold.	
Publishers' Department.	369
Review of New Books.	371
By J. H. C.	
Teachers and Healers' Directory.	382

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VOL. XX.

KANSAS CITY, MO., JUNE, 1904.

No. 6

THE FACTS OF MENTAL HEALING.

[A Suggestion concerning Statement of Facts.]

BY HORATIO W. DRESSER.

The announcement that there is to be another New Thought convention raises the question whether any attempt will be made to state precisely what the New Thought is. I mean for the benefit of the outsider, not only the man of ordinary education, but the scholar. Usually the statements are for the benefit of the essayist; as a result the outsider is greatly mystified. For example, when the convention was held in Boston scarcely a statement was made that would enlighten the man who had never heard of the theory and practice of mental healing. The fact that a "single taxer" and a number of other people spoke whose views were not of the New Thought type, simply added to the confusion.

It seems to me that such a convention should at the outset consider the following questions:

What is the New Thought?

How is it related to the tendencies of the age?

What are the facts of mental healing?

What is the general theory of mental healing?

What light does mental healing practice throw on the nature of (a) disease, (b) the human mind, (c) the ultimate problems of metaphysics, (d) the "everlasting realities of religion"?

The attempt to state the New Thought in precise terms would perhaps lead to the abandonment of this vague and highly objectionable term. But the result would be worth while, for attention would once more be put upon the vital interests which have lately been covered up by the dogmatic, com-

mercial and unthoughtful New Thought. Some of us abandoned the term years ago for very much the same reasons that led to the abandonment of the term "Mental Science." The essential is not the term with the vagaries which have spoiled it, but the facts and results of mental healing. It is not because of any lack of interest in this vital subject that many people have withdrawn from all New Thought affiliations, but because of the side issues which have been made so prominent. If the attempt is now made to recover the realities, set aside personal predilections, and state the simple facts so that even the fool and the man of science can see something vital in them, there will undoubtedly be a revival of interest in the principles which such books as those of Dr. W. F. Evans pleaded for. The prevailing fault of most of the recent mind-cure books is that they are so general, that the characteristic principles which made the mind-cure movement possible have been obscured.

I am often asked by clergymen and others to recommend books that make clear what the New Thought is, and I am compelled to confess that there are no books that I can recommend without qualifications, because the term now means so many things that it means practically nothing on which all agree.

It is supposed that the reason for lack of interest in mental healing theories on the part of the better educated public is due to the public, not to the expositions of the New Thought. In my twenty-two years of experience in this field I have not found this to be the case. During a dozen years of somewhat intimate acquaintance with college students and professors, I have found them entirely ready to consider new interests and theories the moment these new intetests are intelligibly stated. The college man calls for facts. But to discover what a fact is, is no small attainment, for that which passes for a fact is usually a belief. To separate facts from

the interpretation of facts requires acute observation and thinking, and very few of the New Thought writers have had any literary or scientific preparation for authorship. But the mind-cure movement is young yet. The time will doubtless come when better trained people will take up the movement.

My suggestion is that an attempt be made in the coming convention to state the facts of mental healing, shorn of the particular hobbies which have tended to keep mind-cure people apart. Of course, there are many other interests to be kept in mind also. The best quality about mental healing people is their spirit. This should always be uppermost. But if such people venture into the theoretical field also, why should they not make use of some of the aids to exact thinking which scientifically-trained minds have found serviceable?

I will give an illustration of what I mean by a fact as opposed to an interpretation of it. The other morning we had an earthquake that was felt up and down the coast of New England. An astrologist discovered that Herschel was in the right position to "cause" the earthquake—and Herschel is well known as "the cause of accidents." But the scientific man knows that there is a good reason why earthquakes occur near the sea. He finds the cause in the immediate environment of the earthquake. Herschel could not "cause" an earthquake in the interior of the country. The fact that Herschel was in a certain position was a minor incident in the general harmony of the planetary system. To be a *cause*, a thing must be the necessitating factor. Yet thousands of people have become astrologists, or spiritualists, or believers in reincarnation because one of the incidents seemed on the face of it to be the cause in a given experience where the decisive factor was doubtless of an entirely different sort. An obsessing spirit is sometimes said to be "the cause of disease." Closer scrutiny would doubtless confirm the mental healing theory that

the real cause was in the individual. More than half of the vogue of astrology and the other "pseudo sciences" is doubtless due to the false inferences drawn from mere coincidences. The vagaries of the New Thought are probably due to the fact that for the past few years so many of its devotees have given their attention to the exposition and defense of theories instead of to the attempt to learn the profound lessons of actual facts.

A SEED.

BY LILLIAN B. THURSTON.

Deep down in every human heart there lies
A tiny little seed.
And often 'tis entangled, smothered, choked,
With many a weed;
Whose sole ambition, aim and object, is
To kill, annihilate, and blast for aye
The little life.

And does the little seed defend its life
By struggles vain,
Rebellions hot, and tearful sighs, which but
Increase the pain
And wear the sufferer out? Oh, no, indeed!
'Tis far too wise to waste its precious life
In useless fight.

It simply slumbers on, serene and calm,
Knowing full well
That rankest weed of doubt, or any other foul
Offspring of hell,
Can neither hinder, hasten nor destroy
God's plan, and at the appointed time 'twill blossom out
Eternal life.

But if a man is true to his better instincts or sentiments, and refuses the dominion of facts, as one that comes of a higher race; remains fast by the soul, and sees the principle, then the facts fall aptly and supple into their places; they know their master, and the meanest of them glorifies him.—EMERSON.

THE HIGHER ECONOMICS OF DIET.

BY REV. J. TODD FERRIER, in *Hearld of the Golden Age*.

"There is no noble height thou canst not climb!
All triumphs may be thine!"

"I live on natural foods for economic reasons," is the reply I sometimes give to the frequent inquiry, "Why are you a vegetarian?" I disavow the term "vegetarian," because I do not vegetate, nor is my staple diet composed of vegetables. I prefer "rational diet" as a term more expressive. The signification of the word "rational" is moral. We are rational beings, and to do irrational things is immoral. We do not abstain from all flesh diet simply because it does not agree with our digestion or taste, but because it is morally wrong, a violation of all that is humane, and wasteful in its economics.

When I tell people that I am frugivorous in my habits for economic reasons, they simply stare at me. Perhaps some of them think it is meanness on my part to reject the innocent lamb, the bullock flushed with life, the winged beauty of the woods, the homely pigeon or rooster, or the graceful swimmer of the rivers and seas. Their whole vision of economics is rounded by the figures \$ and ¢. That a diet made up of nuts, fruits, vegetables and whole meal bread may really be more economical in its financial aspect I have no doubt. It would certainly become so if the demand for this form of food was greater. When working men and women learn the value of foods, living will become an art, a science, by means of which the cost of living will be reduced to a minimum.

But my thoughts are not upon the commercial aspect of the question. There is something more than the large plate for a few cents implied in the economics of rational diet. We want something higher and worthier of our noblest efforts. Whatever object has its finale in material gain possesses

no immortality, and so can have no grand ideal with which to inspire the seeker.

But economics do not exhaust themselves on mere finance. There are physiological, moral and spiritual economics. Right diet has much to do with the fitness of our bodies for service, our minds for right thinking, our hearts for pure feeling and our spirits for nobler living. We can only live our best and highest by the consecration of the least and lowest. Our spirit will be the diviner, our heart the larger, our mind the more transcendent, for having a body built up by pure food. The sympathy between body, mind, and soul is too great for the pollution of the one to leave the other pure. "We are here to forge the instruments for an immortal service," and we cannot accomplish so much except by the wisest use of the purest and best materials. We can give unto others only as we have filled our own storehouse; we can do for others no more than emanates from our soul.

Rational diet is best for physical health and power. It is quite true that we are not of those fat kine whose superfluity is abundant and in strong evidence, but strength does not lie in fat. Out of very little carefully selected food great energy can be gathered, and strong muscle built up. In 1747 John Wesley wrote to the bishop of London, "Thanks be to God, since the time I gave up the use of flesh meat and wine I have been delivered from all physical ills." Indeed, most physical ills to which we are heirs arise from bad food, wrong selection or malnutrition. The coolies of China are acknowledged to be strong men, and most active, yet their chief diet is rice. "Athletic Greece rose to her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil." My own experience bears out these statements. The simpler the food, the better for the body. The false cravings for meats and drinks gradually die. What we shall eat and what we shall drink are no longer over-burdening toils to us. We

attain that point of experience when we only eat and drink to nourish the body, not to gratify our tastes. And, finding out what best gives us the required nourishment, the time will come when, through our rational habits, our bodies will be so built up that they will resist every form of disease. A body impregnable to bacilli through mercy, justice and wisdom in diet is an economic attainment of a high order.

Rational diet is best for mind culture and thought-force. A truly healthy body is the natural companion of a healthy mind. However good the quality of mind may be, unless the body is in tune the mind will be cramped in its work. When a fit of dyspepsia is on a man he sees everything darkly; his vision of life is blurred; his song is that of a pessimist. Biliousness gives men jaundiced views of life. They become affected by the yellow scare. It is impossible for a man who eats flesh meat to have a whole body. It is not possible, therefore, for him to be the highest type of thinker. The mind is the filter of thought. If the filter be impregnated with poisonous elements, the thought can not escape the contamination.

Flesh-eating dulls the mind and deadens the finer senses, whilst it quickens the grosser senses. It has contributed not a little to filling the asylums. On the other hand, a pure diet is most beneficial to the mind. It nurtures it naturally. It enables the imagination to have full and free scope. It helps to delicate sentiment, to right balance and just judgment. It was Benjamin Franklin who said, that he found a non-flesh diet to be productive of "clear ideas and rapidity of thought." Surely this is a great gain! Men seek for the most gain they can get out of their commercial exertions, yet they will not see this patent fact in relation to diet. Putting aside entirely the humane aspect of the subject, and viewing it solely as a question of economics, we see what an increase of power comes to the mind of the man who eschews all animal life as food products, and

follows fearlessly, but wisely, the rational diet.

It was the sublime Buddha who said, "As a man thinketh, so is he; as a man desires, so becomes he." We become our own thoughts, and our thoughts are the voices of our inner spirit. As Mrs. Annie Besant says, "If we watch the thoughts that come into our minds, we shall find that they are of the same kind as those which we habitually encourage." An animal body is sure to contain an animal mind, but a body that makes the laws of nature the sacred rules of its life will nurture a mind after its own kind, whose thought will be pure and lofty and noble.

Thought is the most powerful agent in the world. Our thoughts express our meanings in life, and the purposes of our heart grow out of the thoughts we most encourage. Life is made up of thought, for thoughts lie at the back of all our living and acting. The world is to be redeemed by thought, for pure psychic influence will at last change the trend of the world's thinking. That psychic power should issue from every disciple of the Divine Master, and would do so if all who profess to follow Him would offer their bodies as living sacrifices. For the purer the body is, the greater are the possibilities that open to the mind. And to have a mind freed from the grosser conditions of existence through refined physical sentiment and habit; a mind whose thought can physically influence other minds and lives is surely an invaluable acquisition which demonstrates the mind-economic value of rational diet.

The moral economics of rational diet is stated by Thomas Carlyle: "The ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. Oh, thou that pinest in the imprisonment of the Actual, and cry bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here or nowhere, couldst thou only see it!"

The ideal is in ourselves! It is in everybody!

The kingdom of God is within — the kingdom for which are all seeking, even through their selfishness. We are to lay hold of the stuff in us and shape it. It is a good thing to pick up a man when he has fallen; it is a thoughtful and noble act to remove a removable stumbling block out of a weak man's path, but it is a far diviner service we render him if we make him strong enough to surmount the obstacle. Help a man to grasp the fact of his own divine powers; let him see the ideal within himself, get him to recognize his own kingdom within, and to rule it, and he will forever be the master of any outside circumstances and temptations.

The White Cross Society will never suppress natural passion, but the youth who walks amid the golden candlesticks of his own temple will control and direct it. All the excellent temperance organizations will never make our country temperate; but to get the multitude to change their diet from mere stimulating and passion-feeding foods to those which give genuine strength without fostering unnatural cravings and desires, will solve the drink problem, and make drunkenness impossible. Only by the removal of the irrational and immoral traffic in the flesh of God's dumb creation can the body become proof against all disease. The members of the Society for the Prevention of Cruelty to Animals no doubt mean well, and likewise do the members of the Anti-Vivisection Society. But what an illogical position is theirs! They have the animals killed for their own food! Whilst they strike at one phase of the immoral traffic and conduct, they practice another. It is a curious affection that shows its nobility in defending the sub-human creation from the brutal hand of science or vice, and yet have some of that same creation killed to garnish their table and satisfy their barbaric cravings and tastes!

The solution of all these problems lies in a nutshell. They are all moral diseases requiring moral healing. They originate within a man, and can only

be successfully fought in his kingdom of thought and desire. Rational diet makes a healthy body; flesh diet tends to physical corruption. Rational diet ennobles the mind; flesh diet dulls and degrades it. Rational diet elevates the whole moral tone of a man; flesh diet creates false cravings, and tends to brutalize him. Abolish flesh diet, and the man goes up, body, mind and soul! Then the Divine has a chance to raise him to the highest. Here we have the grandest economical results!

THE UTAH LAW OF VACCINATION.

BILL BY MR. MCMILLAN.

An act to prevent compulsory vaccination being made a condition precedent to entering the public schools of Utah.

Be it enacted by the legislature of the state of Utah:

Section 1. That hereafter it shall be unlawful for any board of health, board of education, or any other public board acting in this state under police regulations or otherwise, to compel by resolution, order or proceedings of any kind the vaccination of any child, or person of any age; or making vaccination a condition precedent to the attendance at any public or private school in the state of Utah, either as pupil or teacher.

Section 2. This act shall take effect upon approval.

So many requests have been received asking for a copy of the Utah law on vaccination, which is really the very first anti-vaccination law in the union, that I give above a copy of the law as it was passed over the veto of the governor, who was in the hands of the doctors and did all he could to defeat the measure.— *Vaccination.*

This is the day of all days to aspire to a higher and better life *here and now*; to be more thoughtful, kinder, and gentler, and to work with renewed energy and cheerfulness; to overcome sin or some vice. *Now*, the present moment, is the time to think and act and to live.—FRANK HARRISON.

“Get into the habit of expecting great things; and then get into the habit of working for them.”

Bible Lessons

BY C. F.

Lesson 12. June 19.

CHRIST RISEN.—Matt. 28:1-15.

1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And, behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow:

4. And for fear of him the keepers did shake, and became as dead men

5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6. He is not here: for he is risen as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him, and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

GOLDEN TEXT — *Now is Christ risen from the dead.*
— I. Cor. 15:20.

The crucifixion of Jesus represents the wiping out of consciousness of personality. We deny the self that we may unite with the selfless. We give up the mortal that we may attain the immortal. We dissolve the thought of the physical body that we may realize the spiritual body. This is a mental process with a physical effect.

Every thought in the invisible finally works itself out in the visible. The coming to the surface of the vibrations of thought is a necessity under the law. Suppressed thoughts are dangerous. They work in the subjective consciousness like gas in the ground or the basement of a building. Set free, there is no danger, but confined, the pressure is often too great to be borne by the frail body, and it explodes. This is why certain so-called diseases like measles and smallpox, are set free when they come to the surface of the body in red blotches. Those are the outer expressions of the vibratory fires of thought, and we have learned by experience that it is dangerous to suppress the fever which precedes their visibility. Fever is thought out of balance.

The industrious metaphysician strives to adjust his thoughts to the Divine Standard. In no other way can permanent balance be attained. In this process of adjustment we have to deal with the free thoughts and the formed thoughts. It is easy to make the free thoughts conform to this standard, but the formed thoughts do not respond so obediently. They have crytalized into the very nerve, bone and tissue of the organism; hence, before they can be handled by the mind, they must be set free. This is a kind of melting-up process. We call it the spiritualization of the body by mentally seeing it spiritual, and so declaring it in thought and word. This is a great work, and requires faith and persistency.

After we have made a very successful denial of the belief of the physical reality of the body there follows a certain physical inertia. In denying the body we have put it out of acivity along the old lines, and it has not yet come into consciousness of the new. This is typified in the experience of Jesus as the burial in the tomb of the crucified body.

The women with spices represent the thoughts of sympathy and affection. These are not always wise guides to the higher demonstrations. Jesus said to one of them, "Touch me not. I have not yet

ascended unto my Father." Sympathy with its spices would preserve conditions as they appear. Wisdom provides a higher thought, and prevents this abiding of the body in its lethargy. The "earthquake" is an upheaval by some latent thought within, and the "angel of the Lord from heaven" is the descent of the true idea into material consciousness. This rolls away the stone and sets free the imprisoned body. The lightning-like appearance of this Divine Idea represents a thought of energy, and his "raiment white as snow" is purity. The "watchers" are the environing thoughts under the law of matter. These are struck senseless. They do not understand the workings of the high forces, and appear as "dead," that is, totally oblivious of what is taking place.

Galilee means to whirl, and represents a certain phase of physical activity which "goes before," or precedes the expression of the affectional nature. In the regeneration man develops the physical first, then the mental. Paul says, first that which is natural, then that which is spiritual.

The bribing of the guard by the chief priests and elders represents the determination of old and fixed states of external consciousness to refuse to accept the thought that the body is actually being resurrected from the dead.

Lesson 13. June 26.

GOLDEN TEXT — *Wherefore God also hath highly exalted him, and given him a name which is above every name.* — Phil. 2:9.

REVIEW.

Metaphysically a review of the life of Christ is not a study of the historical text, as suggested by the orthodox teachers, but a comparison of the events recorded of his experience compared with our own. Jesus is the well rounded man of whom we are all rough copies. We are the green fruit on the tree of life: he is the ripe. He traveled the road which we are all going, and his advice is "Follow me."

To follow Jesus requires great genius, power and perseverance. That is, to follow him successfully. No one has so far done so, though thousands have been trying for twenty centuries. But even an attempt accomplishes much in the permanent development of the soul. The soul development which the average man or woman works out in a life-time is slight. The intellect cuts no deep lines in the soul texture, which is the enduring part of man's being. If man's preparation for the higher life if the soul were left to the work of the intellect his destiny would be hazy. Mystics and adepts of all ages have deplored the shallow and slow progress of those functioning in intellect. One earthly life experience where the soul is stirred, and the light and power of the spirit turned in upon it, is worth more than ten thousand lives of mere intellectual moonshine. Then, how important it is that we strive to quicken the spirit and live its life. We can afford to make any sacrifice to bring about this development of the pearl of great price—spiritual understanding.

Jesus pointed the way to this spiritual understanding, and demonstrated its power. The key-note of his teaching is, "God is Spirit, and they that worship him must worship him in spirit and in truth." He denounced the intellectual Pharisees and scribes who studied the Scriptures and traditions of men. He reiterated again and again by parable and precept the necessity of spiritual understanding and the power which accompanies it. He considered it of more importance than great riches, piety and careful observance of the moral law. The rich young man who had, in addition to his riches, been a strict observer of the law as laid down by Moses, was told to "sell all and give to the poor and come follow me."

Thousands so-called Christians follow the doctrine of Jesus intellectually, as they would review his life, as a mere matter of history. To them it is a far-away

series of events in the life of a man who was both God and the Son of God. This is intellectual perception. This falls short of the true standard of spiritual worship laid down by Jesus, and such will find themselves strangers to the true Christ of God.

Then, there are the theoretical metaphysicians who have "come into the Truth." These perceive that the life of Jesus did typify the development of powers latent in all men, yet they are faithless and lax in bringing forth those powers in themselves. These will be found wanting in the day of judgment, which comes to every one. The law of our being is that we shall be exalted with Jesus—that we shall graduate from the kindergarten of sense, and go up to the higher grade. To do this we must make his life and experiences ours, and demonstrate the power of God as He demonstrated.

Lesson 1. July 3.

THE KINGDOM DIVIDED.—I. Kings 12:12-20.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14. And spake to them after the counsel of the young men saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was home again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

GOLDEN TEXT— *Pride goeth before destruction, and an haughty spirit before a fall.*—Prov. 16:18.

A divided mind is to be deplored. It may end in a division of soul and body. Those who get into their minds the idea that they have enemies who are plotting against them, usually become mentally unbalanced. In order to develop harmoniously the mind must have some central idea around which it builds its kingdom. This central idea should be of the highest, in other words, God. When man has centralized his kingdom in God he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

Solomon in his early reign was all this, but he did not stand up under prosperity. The sensuous nature became dominant, and he had to levy heavy taxes upon his people to keep up the expenditure of substance. When man revels in the sensuous nature, as did Solomon, the vitality of the whole organism is drawn upon. Thus all the people of the kingdom are taxed. When this is carried to a point where the God-loving man loses his original character and becomes a conceited profligate, we are informed in Scripture that Solomon died and his son Rehoboam reigned in his stead. It has been said that "Solomon had a thousand wives, but only one son, and he was a fool."

Rehoboam is the selfish ignoramus that a thousand sensuous thoughts has brought forth in the man. Give yourself up to the sense side of your mind wholly and you will eventually find your kingdom divided. No man can divorce himself from God and be sane. He will sooner or later develop some phase of mental aberration.

But the natural unity of the system seeks to sustain itself. There is always a strong natural tendency toward unity and homogeneity in the man constitution. This is innate in its very being.

The ten tribes that have revolted, and set up a separate kingdom in the mountains of Israel under

Jeroboam, represent a certain intellectual rebellion against sensual excesses. These strive to harmonize and unify the nature, but the thoroughly sensualized Rehoboam will have none of it. Listening to the young men of his realm, who represent the inexperienced, he meets all advances with a wild threat of further tyranny and greater burdens.

Judah represents the central faculty of consciousness. It may be roughly described as the focal point of body organization. Its physical expression is the spinal cord, yet this is but the visibility of an invisible energy. This energy or mind-substance at the very centre of the man is susceptible of the highest and the lowest. It is the serpent that may resist Divine Wisdom and crawl upon its belly in the dust of materiality, or it may be lifted up and exalted to the most high place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. In this lesson it is related that the only tribe that followed Rehoboam was Judah. Thus persistent sensuality vitiated the very core of the man and he lost complete control of his other faculties. This is often observed in people who have lived on the sense plane until they are animals in human forms.

Yet it is hinted in verse 15 that this division of the kingdom was "brought about of the Lord, that he might establish his word." "God works in a mysterious way his wonders to perform," and it is not for us to say that those in the depths of sense consciousness will not work out their salvation in due season.

Lesson 2. July 10.

JEROBOAM'S IDOLATRY.—I. Kings 12:25-33.

25. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David.

27. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Beth-el, and the other he put in Dan.

30. And this thing became a sin: for the people went to worship before the one even unto Dan.

31. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33. So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had devised of his own heart: and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

GOLDEN TEXT.—*Keep yourselves from idols.*—I. John 15:21.

The division of the kingdom was the separation between the objective and subjective planes of consciousness, "which continues to this day." This break has not yet been united and the "middle wall of partition" still continues. But "these twain" are to be made one through Christ. When we take up the study of Truth our first revelation is of the unity of all things in God. This unity includes mind and body, and we begin at once to make the at-onement through Christ the Truth. This in its simplest aspect brings about a uniting of the intellect, which is the objective, or Jeroboam kingdom; and the natural life forces of the organism, which is the subjective or Rehoboam kingdom. But this lesson shows how the intellect or objective plane of consciousness set up a separate government and system of religious worship.

Jeroboam, whose name means "adverse are the people," perceives that in order to preserve the separation of the people, or thoughts of an external character, from the realm within, he must establish objects of worship. Man is inherently religious, and when he turns away mentally from the Divine Mind he makes some object of sense his God.

Gold is and always has been the god of the

intellect. The worship of the golden calves is not merely a Bible story of what once took place in a small kingdom of the East, but it is today a fact of tremendous import. An official of experience in governmental affairs recently said that with money he could buy the influence of any kingdom on earth. This universal bowing down to wealth is abnormal, and has its foundation in a divided mind.

Centres of consciousness have been established at Bethel and Dan. Bethel is the intellectual heart and Dan the intellectual head—one in the north and the other in the south. Houses of worship are established all over the land called the churches of God, and priests officiate therein “which are not of the sons of Levi.”

All observances of the true worship are imitated, and the “feasts” of soul are carried out in cold formality. This sin of idolatry has its ramifications in every department of intellectual life. It places a greater value upon material things than spiritual, thus the whole creative process is stopped so far as man's individual well-being is concerned.

The remedy for all this lies in a unification of the within and the without through spiritual understanding and power. Jesus showed the way to make this unity, and he is our only safe guide.

Lesson 3. July 17.

ASA'S GOOD REIGN.—II. Chr. 14:1-12.

1. So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2. And Asa did that which was good and right in the eyes of the Lord his God:

3. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

4. And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7. Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while

the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

8. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four score thousand: all these were mighty men of valor.

9. And there came out against them Zerah the Ethiopian with an host of a thousand thousand and three hundred chariots; and came unto Mareshah.

10. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee and in thy name we go against this multitude. O Lord, thou art our God; let no man prevail against thee.

12. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

GOLDEN TEXT — *Help us, O Lord, our God, for we rest on thee.* — II. Chr. 14:11.

Asa means *healer*. He is represented as king of Judah, which metaphysically represents the inner life force of man's organism. We usually refer to this inner life-force as the vitality. Those who are not students of mind have but slight comprehension of the real character of these subjective energies. They know that the heart beats and the blood circulates; that digestion and assimilation go on, and that the body is the most wonderful structure in existence, yet they are ignorant of the intelligent power that directs and sustains its intricate machinery. An intelligence transcending that of the intellect is manifest in this realm under the heart, and a desire to understand, and a certain patient union of head and heart, reveals that another man presides there, who in this lesson is designated as King Asa.

King Asa is called *healer* because of the peace which reigned in his kingdom for the first ten years. The fact is, that the subjective consciousness is in a state of perpetual rebuilding of the system when a right relation is established between it and the Divine Mind. Asa destroyed all the heathen worship of idols, or external symbols, and commanded that Judah seek the "Lord God of their fathers, and to

do the law and the commandment." The building of the "fenced cities" with "walls and towers, gates and bars," refers to the establishment through rest and harmony of centres of life in the organism that are protected by original virility from disintegrating forces without.

As we get acquainted with the vital issues of the organism we discover that it has its dark as well as light sides. There is a perpetual sustaining force which may be termed the natural vigor of the man, and in another realm is a less intelligent vitality which seeks to dethrone it.

These two realms meet and clash, and the throes within reach to the surface and the man is supposed to be in the clutch of some disease. In this lesson the war between the army of Asa and that of the Ethiopian is a struggle between the healthy life, deriving its issues from Spirit, and the unregenerate vitality of mortality. The loyalty of Asa to the Lord makes the victory his because he invoked the power of God in just the right way. His words as given in verse 11 are a fine treatment for victory over any of the mortal upheavels that sometimes go on in the subjective consciousness. He affirms the almightiness of God, but denies the power of the opposition. The concluding statement is especially strong: "O Lord, thou art our God; let no man prevail against thee."

A SURE REMEDY.

Isn't it strange that you should have sent me that wonderful tract, "A Sure Remedy"? Now I must tell you what it has done for me. About three months ago I got out last August's *UNITY* to re-read. This little tract fell out, "A Sure Remedy." I was very much troubled and confused that night over my life, and the way it seemed to be going. You know the tract starts out, "Here is a mental treatment that is *guaranteed* to cure every ill that flesh is heir to." I thought, "Well, if they guarantee a cure, I'm

going to do everything it says, and see if I can get a cure for my trouble." Then I read on. The first thing it told me to do was to forgive everyone against whom I had any ill will. I thought there wasn't anybody against whom I had any ill will, but finally I thought, "Why, yes, I have an ill will towards Mr. —, my former husband, but then I have a *right* to have ill will towards him." Wasn't that an erroneous thought? How carefully we must guard our thoughts.

When I saw the error of this thought, I at once asked his forgiveness. Then I felt as if I had done a great thing. Then I read on, and it says, "Send them thoughts of *love*." Well, that seemed pretty hard to do. I really didn't feel it in my heart, but I said, "I love you, I love you, I love you," just as hard as I could and after a while I commenced to *feel* that way. Then I read on, and it says, "If you have had any falling out with friends, or engaged in contention with anyone, write letters of forgiveness, and withdraw all proceedings that will tend to prolong the separation."

"My," I thought, "this is asking a great deal," and I thought I *couldn't* do that. Then I thought, "Well, if I don't do my duty, I don't get the *result*." So I struggled on. Then came the strongest statement of all, "See everybody and everything as they really are, *Pure Spirit*, and send them your strongest thoughts of love." I worked and worked to do this. Then I commenced condemning myself for being so blind to all this before, and then came the beautiful paragraph on self-condemnation. Then I forgave myself, and had one of the most beautiful spiritual experiences I ever had. But I didn't accomplish it all in one night, but was faithful to it every night. I never let a night pass without going through it, and then I remembered it all day, and now, he and I have come together again, as beautifully and naturally as can be. He is as nice and lovely as can be, and really is as I try to see him, *Pure Spirit*. Isn't it beautiful and wonderful what we can do, if we really guard our thoughts, and think only the *right* kind of thoughts every minute.—DOVIE.

KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting at Unity Headquarters, 1315 McGee Street. Mrs. Helen Wallace, leader. Subject: "Our Blessings."

Silence — "I am God's blessed child."

We are God's blessed, happy children. Our birthright is to be happy and have blessings all the time, but we must let in the sunshine. Let us be happy today and know we are God's blessed children. One of the main objects in life is to have blessings and prosperity. Never mind the errors of *yesterdays*, only to get our *lesson*, then push ahead, borrow sunshine from tomorrow and be happy, and know the blessings of the Father are with us today. So let us be faithful and do our best.

Solomon says, "A faithful man shall abound with blessings." Then we will learn to smile at all seeming failures. To meet with reverses is not to fail; but to learn a lesson that needs to be learned is a blessing indeed. Succeed we will, sometime, somewhere, if we are faithful, patient and persistent in our endeavor. The Bible is full of the blessings that are ours if we are faithful. "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Blessed are the peacemakers." "Blessed are the pure in heart, for they shall see God." If I think of my blessings today, and am determined to be happy today, and then keep it up each succeeding day, I would always be happy and have blessings. Personally, since becoming acquainted with the blessed people here, my life is getting to be full and fuller of blessings and happiness.

The blessed part of this Truth is we learn *how* to change our environment and surroundings. We have demonstrated this law to a degree in our home. We as a family had trouble in sleeping and now all rest well. For years how I did long to live out

where we could have God's blessed sunshine and the breezes and flowers, and above all, to be surrounded by neighbors in the New Thought; and, friends, this has all come to pass. We are surrounded by the loveliest people, all endeavoring to live up to the best they know. It has been such a strength and growth to me.

It is God's health that keeps the world alive and always to think kindly. I sometimes think we get our greatest blessings from the things that we never, or rather, that we don't stop to count as our blessings.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow.
But when shall I attain to this —
To thank Thee for the things I miss?

For all young Fancy's early gleams,
The dreamed-of joys that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And never will be, this side of heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near?
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown perchance from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this —
To thank Thee for the things I miss.

— THOMAS WENTWORTH HIGGINSON.

MEETING OF APRIL 27TH.

Mrs. S. S. Newton, leader. Subject: "Freedom."

What is it to be free? Freedom covers a large space. We often hear people say, "If I was only free from a certain trouble I would be free indeed, I would ask nothing more." But they find when they overcome that one obstacle that there are still more and perhaps greater ones to overcome. They are

not yet free. Freedom is what we are all seeking. We talk of freedom, we sing of freedom, we glory in the thought of freedom. Freedom is a state of consciousness. We may all be as free as the birds if we will.

I do not wish to be deprived of the privilege of overcoming every obstacle. I want to do my work well, although at times it has seemed almost more than I could do. But when I think who I am, I know my power, and rise above all bondage. I find that I have made all of the limitations which have kept me in bondage, and I have struck out anew for freedom. I must think freedom until I create a world of freedom. For as Jesus Christ said, "My words are Spirit and my words are Life." I think freedom until I create a new consciousness, I create a new world to live in, so I let the old things pass away. There is not room in my beautiful world for old things, so I forget them as soon as possible. I want to be a worker in this problem of Life, and as working is thinking, we are all workers. We can all bring out the pure gold from the mine of wealth which is within, hidden until sought for. We have to seek in order to find, and I find great satisfaction in seeking. Discouragements often come, but as I succeed in putting them aside I find myself freer. So I will continue to enlarge and broaden out my consciousness of freedom until there will be no room for narrowness within. I can realize my growth day by day, and am basking in the sunshine and light now.

As we come into a larger and broader state of consciousness we do not see others doing wrong, but they are doing their best. When we keep our thoughts at home we find plenty to do. We are all traveling up the hill, and we find many flowers to cheer us in our path; so let us gather them, and not trample them under our feet.

Sometimes we hear people remark, "You scientists show age as well as others," and why? Because we

have been educated to believe that when we arrive at a certain age (as mortal man has said) we have gotten as far as we can go, and we have cultivated a consciousness of that kind, and we get narrower all the time. Now as we discard the thought of time, as we dump it into the bottomless pit, we get freer, we carry flowers (beautiful thoughts) and scatter them in the pathway of those who may be traveling the same path.

As we are thinking thoughts of freedom we are vibrating with the whole world, both visible and invisible, and we are communicating with both, for Life is vibrating in harmony with all, and the Dawn of Peace is hovering over all, and as we rise from under the hypnotic spell and open our eyes we see clearer and clearer all the time, and it is not done in a day. We have held so strongly to the belief in time that we have to scratch hard sometimes to tear the veil from our conscious mind. But it comes.

I sometimes feel as if I am floating in the air, and I believe I am at times; and then I find myself in the world of limitation again, but the limitation can not hold me long, for I am rending the veil of time, and I see the clouds all have a silver lining. I deny the possibility of error to hold one in bondage who sees no reality in evil. When the objective mind works in harmony with the subjective mind, when we become conscious of the two in one, everything comes right in our world, limitations have all gone, and we come into harmony with ourselves; then we recognize our power, and the more we use our power the more we broaden out and become masters instead of servants.

Habit is strong with us; we can create a habit of holding good strong thoughts of Truth in mind, even though there may seem to be great weakness, until we become strong and powerful. I know what I am talking about, for I have had practice along this line, and I have had many wonderful experiences. We speak of the conscious and subconscious mind as

though there were two minds; there is but one mind, but there is the outer side and the inner side. We have cultivated the habit of being one-sided, now let us broaden out and use the whole mind, for we are the expression of both in one. Then we are free indeed.

I have started out anew with a determination of being what God intended me to be, strong mentally and strong physically. And as God has not limited me as to how I shall think, I am free to think and create a world of freedom. I will have a generous God to rule my world, and abide in me and I in it. Then the bells of heaven will ring the whole time, and I will see naught but gladness for ever more, for I am free. A knowledge of Truth brings a consciousness of freedom, and it does not come any other way.

Now, what is Truth? No one can answer this question. Jesus Christ did not attempt to answer it. There can be but one Truth, and that comes to us as we realize it. People often ask me of my experience some time ago when I was taken into a new world where I never was before, but I cannot express in words the beauties of what I saw. One thing I know; I have realized more freedom since that experience than ever before. Not a word was spoken, but joy and gladness reigned supreme. The consciousness that I was a mortal being has been gradually leaving me. I am more self satisfied. I realize that all I have to do is to work my own problem, and I cannot do it in some one else's way, not by following some one else, but experience is my teacher. So I am just letting the Truth work, for I know it will bring me into perfect freedom here and now. So I am ringing the bells of heaven by holding thoughts of freedom, realizing that souls are being set free every moment. We are all rejoicing as we bring in the sheaves, the chaff (mistakes) blow away. There is nothing to bind but Good. Freedom, precious freedom abides.

MEETING OF MAY 4TH.

Mrs. Lillian Hudson, leader Subject: "Love."

Silent thought: "I am free, for no longer do I build a prison wall of sad memories."

"God is Love; in that Love I safely dwell." This is the song that appeals most to me. "In that Love I safely dwell." This assurance that God dwells within us, that God is manifesting through us each day, is so much comfort to each and everyone of us. There is so much peace packed away in those words. They can be applied to every desire of the soul. Infinite Love and Infinite Strength to rest upon! I let this Love, Life, and Strength manifest through me each day, and it guides and controls my life. It drives away all fear, for fear and love cannot abide in the same place.

Since coming into a fuller understanding of this Truth, I realize more and more each day the beauty of living in the Now. I used to live in the future, and scarcely gave the Now a thought. But I find out it tires one to live thus, even though we look forward with anticipations of pleasure. When these pleasures come they are not appreciated. Looking forward to the future we neglect the present with all its beauties and opportunities. We fail to grasp the thing at hand. We should take time to become acquainted with ourselves; take time to see the beauties of nature, and interpret the language of the flowers; take time to come in loving touch with each other, and live in a world of love's creation, where all is peace, harmony and contentment.

When I announced "Fear" for my subject for today, I did not mean it in a negative sense. I think I meant self-reliance, for I have long felt that there was something in me I wanted to bring to the surface, but somehow I have repressed it through fear or want of confidence in myself. I know that the people who believe entirely in themselves and in their mission, have made the world believe in them. I have held so many restrictions over myself. I have

never had courage to stand up and proclaim this Truth. It must have been the fault of my bringing up. I am beginning to realize now that I have the power to break away from all limitations, and can build my life to my desires. Instead of living for myself, as I used to do, I am going to live for others, and give expression to my desires. I feel it will be so helpful, this exchange of suggestions and ideas. It makes me grow in every way, and I am learning to let the spiritual thoughts come in.

All possibilities are in the soul, and we seek to awaken them into expression. By the power of thought soul is either repressed or unfolded. By learning to think along these lines each individual frees himself, and gradually the old habits of thought pass away and new ones take their place. Every man and woman has a spiritual mission to perform along life's journey, and it is for this mission God has created each individual. It is not sufficient for us to be alive, we must accomplish something, we must live for some purpose, must have some object, and put forth our energies to effect them. We must abandon every way of talking, thinking or doing which does not conform to the principles of right and Truth. Consider nothing too small or unimportant to meet in this Christ attitude.

Be strong, be well, be happy and free. Every day I meet some friend who will, in the kindest way possible, say to me, "I cannot understand, Mrs. Hudson, the courage you have to meet the world with a smile, when your heart must be bowed down with grief by the loss of a dear husband. I could not stand it. I could not have the strength to see anybody or anything; could do nothing but weep and grieve. I could not live alone, and would not; I would wish to die." It may be true with them as they say. It is different with me. I know the Truth, and have found the way. I know my loss is his gain, and I well know that a new life has opened out to him, and the Infinite Love which guided and

guarded him here is still with him, and both he and myself will be led into a fuller and higher understanding of the purpose of life and the truths of our being. There is no separation in the spirit. We are still one in this love, which is my consolation. I know not a pang—nothing but the agony of loneliness, that must await the softening touch of time. This, dear friends, is the result of the teachings of this school, Practical Christianity, and I am living it each day in this world of love and truth. This is what it has done for me. I love to come here. I am in touch with those who live and teach this Truth, and this also makes life worth more to me. I realize now it was hunger for Truth which has brought about its fulfillment in present conditions. My soul is filled with new life, strength and courage. If goodness and love are in one individual, they are in all.

I feel fearless; I dare do anything I desire. I am life. I choose my life, and will make it all goodness, usefulness, and success. As Mrs. Fillmore says, "Put your shoulder to the wheel; start right, and start right away." Every day, every hour, every minute you delay your task becomes harder for you to begin. I know that too well by experience. "Procrastination is the thief of time." Many a person's life has been ruined; many a one has experienced defeat instead of victory by a few hours' delay. So the only sure way to win is to put your shoulder to the wheel, and start right, and start right away. Then when you think of your joys and your blessings, the soul will become filled with the cheerful, positive spirit. Ella Wheeler Wilcox says, "The things we crave most await us in the distance. Live within call and they will come." Saul says, "Forget those things which are behind." So I forget the griefs, pains, loves, fears, and sorrows that have been mine. I live in thoughts of present good, and forget that I ever believed in evil. I live in consciousness of supply, and forget to wish and want; I live in thoughts of Omnipotence, which ever protects me

and forget to fear. By this art of forgetting I retain the best of here and now; that best is mine and mine forever. All is mine; all of mine comes to me daily; with that which comes I am satisfied. So, dear friends, trust yourselves, believe in yourselves; think you are well, and all is well with you, and God will read your thoughts and make them true.

MEETING OF MAY 18th.

Mrs. Emma Hay, leader. Subject: "Our Duty."

Silent thought: "God loves me and approves of all I do."

The duty of each individual is to care for themselves, to build themselves up, to draw to themselves as much as possible all things that make for happiness. However, this cannot be accomplished by taking happiness, or anything good or desirable, from others without giving an equal good in return. Neither can we gain a store of happiness by taking from others happiness. Do what you feel and believe to be your duty and peace and happiness will be yours, for every deed reacts instantly and one at peace with God cannot do other than good deeds.

There is no place where we show just our degree of development as we do in our own home. Begin each day with thoughts of strength and harmony; say to yourself that you have plenty of strength and time for each duty, and you will experience a sense of calmness and realize your ability to do anything that may come to you. Fill your waking moments with beautiful thoughts and words of love for everybody and everything, for love is the key to success on all lines.

It is our duty to express all that we can imagine God to be. Let this be our standard and never lower it, nor allow ourselves to be belittled by the cry of sacrilege. We may attain everything we can imagine. If we imagine a thing possible of God it is also possible of us, for is it not a fact that the kingdom of God is within you? Whatever possibility your mind conceives, that possibility is for you to attain.

To know self and overcome it, to know the law and obey it — this is the sum of righteousness; and all that duty demands of us at first is to make the start, to remember nature's law of growth, and persistently to keep the great end in view.



Inspired by the Spirit of Truth.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name; and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 p. m., your local times. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

June 20th to July 20th.

The sunshine of Divine Love penetrates
my soul, your soul, all Soul.

Prosperity Thought.

(Held daily at 12 M.)

I command that royal abundance which I
have affirmed in thought to now come into
visibility. My own shall see my face.

TWENTY-THIRD PSALM.

BY REV. JOHN D. PERRIN.

My Shepherd is the Lord Most High,
My wants are all supplied;
E'en 'fore I asked he answereth me,
The Truth is thus supplied.

Secure from every false alarm
I safely then may rest.
In pastures green I ever dwell,
With plenty I am blest.

The everlasting fount of Life
My longing thirst doth quench;
Encamped beside the waters still
No error can exist.

When o'er the valley seemeth dark,
No evil will I fear,
But in the path of Truth I'll walk,
My God is ever near.

The rod which Moses used with power
To me also is given;
No cloud across my path can come
Without its being riven.

The table of the Father now
Most sumptuously is spread;
The oil of peace and happiness
Is poured upon my head.

My cup to running o'er is filled
From the one eternal source
Of Life, of Love, of Joy and Peace,
I'm happy ever more.

The Father's house includeth all,
And so shall dwell my soul
Throughout the long eternity
In goodness and in love.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, Wednesday, April 6th. C. A. Shafer, leader. Subject: "Regeneration."

Regeneration is a word of such broad proportions that we may safely say that it covers the entire field of what is called the New Thought. It means the entire work of bringing forth the New Man in Christ Jesus who is "Created in the image and after the likeness of God." In theology it means, "To cause to be born again; cause one hitherto born only of the flesh, to be born of the Spirit; so to change the heart and affections that one at enmity with God shall love Him; that one hitherto the slave of sin shall be set free from its power by the action of the Holy Spirit upon his heart."

To me this is a good and clear statement of the meaning and work of regeneration. It means that "Ye must be born again." Hitherto we have believed ourselves of the flesh and we have been ungodly, because we have ascribed our origin to that which is without power to be other than what we name it, and having named the flesh evil, and its desires lusts, we have taken upon ourselves this nature and are without power to be otherwise, because we have named our source evil, and powerless to do or be good.

But when we ask for understanding it comes to us and reveals through God in nature everywhere, and through the teachings of Jesus Christ we see that the flesh is not a cause, not a creator or maker in any sense, but is itself a creature, an effect whose cause is the word.

Like Nichodemus man wonders at the statement, "Ye must be born again," and asks, "How can these things be?" To the one whose mind is open

to the simple, plain ways of the Lord, and who is willing to walk in those ways as they are revealed to him, it is not at all marvelous. But to the worldly wise it is not seen, though the way lies right at the feet. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." If the way were so obscure and so difficult that only the wise might find it, we might accuse God of partiality, of being a respecter of persons, and there would continually be, as there is now, to those who have built up creed and dogma and declared these essential, a question as to whose standard of wisdom is the acceptable one with the Lord, but as it is, the way is so plain that "a way-faring man, though a fool, may not err therein."

The little child asks, "Mamma, who made me?" The devout mother, glad of an early opportunity to teach *her* offspring about God, tells what she knows to be the truth, for she knows that she has no power to create a living soul. The way is hereafter plain and simple to the child, if he is held fast to that statement, and the mother and father, so-called, are faithful to the full value or meaning of the truth of their teaching. The first step towards regeneration will be in claiming heredity from God and not from man, from Spirit and not from the flesh. "Train up a child in the way he should go, and when he is old he will not depart from it."

Now comes the work of holding fast to that statement, "My child, you are from God and your life belongs to Him and not to me. I am your guardian for a time, till you shall increase in experience or knowledge, till you can hear and obey the voice of your Father in Heaven. You are a spiritual being, good and pure, wise and powerful, like God who is the Creator of all there is. You are to learn to listen to the voice of God and He will teach you all things and guide you in His ways, for you have come forth to do His will. He never acts without a

purpose and you are 'sent from God' to work the works of righteousness, or the works of God."

The work of regeneration consists of renunciation of the old beliefs on the part of the parent, and remembering, both for the child and the self, that our nature is the nature of God and that "God works in us to will and to do His good pleasure." Then comes the work of making our way back to the Father's house, or divine consciousness, through listening and obeying. No one is without Divine guidance, and no one can obey except by the use of the will to obey, and the use of the word.

Man is freely given one "Gift," the most precious and valuable that we can conceive of, namely the "Word," the power of speech, the power to name what we want. "By the word were all things made that were made, and without the word was not anything made." Words, all words, are spirit, and if they are true words, they are life. Regeneration is accomplished, we are brought forth into spiritual consciousness, through the use of right words, by claiming and affirming our unity with God. By so doing we study God that we may know what kind of creatures we are and what our endowments are. "To know God, and Jesus Christ His son, this is life eternal." All there is to study is God, and all there is to do is to make God manifest, or work good works, in a Godlike manner. The only way to do it is through the use of God words, words of life, love, wisdom, power, which work out in a divine nature which knows no limitation and no evil and does no evil, and which is subject to and conscious of good only. The use of any other words is a denial of "The Lord who bought us."

Regeneration is being "Born again," by the use of right words, and so changing our nature, that we have continuous and perfect health instead of continuous or occasional sickness. We have strength, not weakness; wisdom, not foolishness; intelligence, not ignorance; peace and harmony, not discord; plenty, not poverty; joy, not sorrow; satisfaction, not fear and doubt.

MEETING OF MAY 18th.

The regular meeting of the Truth students of Chicago was held in Hall 600, Masonic Temple. Mrs. Reca F. Shafer, leader. Subject: "Right Living."

Thought: "I live in the Spirit, the Beautiful, the Perfect. The Good only is true."

In this day and age, which may justly be characterized as the age of conscious spiritual development and growth, much is said and written and taught along the line of Right Living. Indeed, the whole aim of the present day understanding of Christianity is to make the Truth practical, to so interpret the spiritual life that it is made an every-day matter, and not something pertaining to the future, to be tested in some future event.

Christianity is Right Living, and enters into the details of the life, not because of some future profit or loss, but because of a law, as immutable as the laws of the Medes and Persians, which changed not; and this law is the spiritual law that governs the universe, and insists that all is good, and that there is no deviation from that good. The law also gives one the freedom to sow as he will, but it exacts the same returns.

Here is where we see so many departures from the ideal we each have in our own minds and, yet we are bound to remember the freedom of the law and the wholeness of the law. I may have an ideal, and your ideal as I see it manifest in your every-day affairs may seem to come very far short of the beauty and goodness that I have established as my ideal. The result is a difference, and the question is, Which is right, or, Is either wrong? May not both be right, though very greatly at variance in their outward manifestation?

Let us stop a moment and look at the word Infinity. Without limit. There are many sides from which to approach this question of Right Living, and the Goodness and Omnipresence and Infinitude of God closes the door against the critical

attitude, and opens it wide to blessings and "well done." So we are to remember that the idea that each has in mind is to them good, and as we look at it and feel inclined to pass judgment, we are to remember that we are looking at it from a little different angle, and the Light reflects a little different color from every change of position, so while it may cast a shadow or a dark shade from where we stand, it may be lighter and even a bright Light to one who is a little more in the dark than we are, and remembering, we are to speak with a heart full of love, of charity, and say: "Well done, it is good, it is very good."

This audience is usually composed largely of housekeepers, or homekeepers, and I believe that it is a good basis from which to reason. Housekeeping is all a mental work, anyway, and not a material occupation, and only reflects the way in which we are keeping our mental house in order. In the first place, the duties in each home are practically the same, and yet in performing them we do not all begin at exactly the same place, or in the same way. One may rise early and do a great deal of work, a great many things, before breakfast, while another will serve an early breakfast and then go about the duties of the day in the most systematic manner.

Now if we were each to set up our ideal and then go out and visit a dozen homes, we will find, I am sure, only confusion, for in each home a little different phase of housekeeping will be in progress. And not only will there be different places reached in the completion of the work, but there will be as many different ideas of how a home ought to be kept as there are homes. Of course the ideas of eating and sleeping and of cleaning are basic principles, and vary not, because they are essentials, but where liberty of action is possible you may be sure to find that it will be grasped, and then comes the variation, and we might be tempted to say that all was confusion and failure, because in no one would we find

so perfect or good an ideal or find the ideal worked out so well as in our own home, if we were to use our ideal as the standard.

But when it is all worked out, and we enter each home and view it from the ideal they each have in mind, we see that there is the largest possible opportunity for variation in the process, yet each will be a perfect and beautiful ideal, and harmonious in the outworking and harmony when finished.

We may also view the question from another point, and look at the workers as they go about their work. Some have much executive ability and make every motion count, and they accomplish a great deal in a short time. Others are apparently never masters of the situation and never know how to make the most of each opportunity, and their work progresses slowly and never seems to be finished. And some do their work easily, finding delight in it, while others find their work hard and heavy and laborious. The latter will probably be weak, because she has the idea that her work is too much for her, while the former will be strong and agile because she is master and makes things come to order.

Viewed from our standard, which is, of course, the one who is right and has much executive ability, the latter is a failure. But from a better understanding or knowledge of truth, is she?

Now, let us take another example, namely, the orange tree, upon whose bough we find all phases of fruit, from the tiniest hard green bud to the full perfectly developed and ripened fruit, yet each manifestation is perfect in its own place. If the blossom were to look back upon the tightly bound bud and make comparison with its own beautiful appearance, what a judgment it might pronounce; but, if on the other hand, the blossom were to turn its face the other way and behold the ripe fruit, then what a wail, because in its little leaves and petals it was hard to see the beautiful golden skin or taste the luscious juicy fruit underneath it. But what is

the lesson of comparison that we are to learn here in each of these examples?

The housekeepers each represent a different shade of the same ideal of beauty, for beauty is the ultimate in every ideal. The housekeeper who seems to be working at a task that is too great for her, is not yet awakened to the fact that if she grasps her work as if she were the master and declares her strength and ability, she will soon develop them and then she will find her work a delight also instead of drudgery. So with the blossom, if it takes the right side of the comparison it will find that whichever way it looks at the bud or the ripe fruit, it will behold success, for it will recognize itself of a few days since in the bud, and it will see its possibilities awaiting there in the luscious, beautiful golden fruit.

The lesson thus far is that if we look with the idea of failure as a possible outcome, we will see it somewhere in the way whichever way we turn, while if we have established the law of success in our minds as the only possible law, we will see success wherever we turn, whichever way we look. The same law of success, the same law of development, the same law of growth, holds good in each and every living being. Within the life, the bud, lies the perfect Christ consciousness as the ideal, and this brings us back to Right Living.

Now, what is Right Living? We are living right when we hold in mind the perfect ideal, and meet every intermediate phase of life between the apparent start and the manifest finish cheerfully, and extend the same broad charity to another, whatever the manifestation of character, that we would ask for ourselves. Every earnest endeavor of another should call forth our earnest blessing and warmest encouragement, and every apparent failure our tender sympathy and strongest word of encouragement, denying the possibility of failure because in God's economy there is no such word as failure. We are cautioned to entertain no thought of envy or jealousy and to refrain from comparing ourselves among ourselves except to encourage each other to make more earnest effort and to rejoice always, continually keeping before ourselves the perfect Christ ideal, which is the perfect Self of each of us, regardless of the appearance, or of the attainment.

—HARRIET DELANO POOL, Sec. *pro tem*.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

"I met Christ on the way, in a light from heaven, which dimmed the Syrian noon," says Paul.

There was a man who started from Jerusalem towards Damascus, proud and vindictive on a mission of persecution. He came from Damascus with a heart yearning towards all mankind, his intellect broadened and infused with Divine Love, and a logic so convincing that it moved the thought of the world.

What does this change date from?—"I met Christ on the way." Paul had never seen the Lord Jesus Christ in the flesh. He tells us he conferred not with flesh and blood. How then does he receive it? By direct *revelation from Jesus Christ*, in such completeness and integrity and with such grasp on Interior Truths, that he now holds the new influx of power as a concrete reality, involving a new doctrine of God, of justification and redemption, of the resurrection and the kingdom of Christ, as a universal reign of righteousness on the earth. "All this," he says, "I received neither of man, neither was I taught it, but by the revelation of Jesus Christ." Moreover, in times of perplexity and fierce opposition from unbelievers, when difficulties seemed to close him round as a wall of adamant, he says the Lord Jesus "stood by him" to cheer him on, and an "open path" was then made for him, or the prison doors opened and he went triumphant on his mission.

By the *recognition of Christ* came the influx of power, the transforming grace that "lifted up"—the interior mind—to quick coming conceptions of Truth. That shamed all philosophies of the age. Moreover, this Paul, once so hard and full of hate, becomes, under the New Influx, as tender hearted as a child, and writes that chapter on "Charity" which

has been a sweet lyric of the heart and turned its highest inspiration to the present hour.

I met Christ on the way.

“Faith lent its realizing light:
The invisible appeared in sight.”

Then will Sovereign Grace open our inmost nature and the Light of Faith transfuse be chromatic with Divine Love. This will guide us into all Truth. “For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our *faith*.” That will meet Christ on the way.
—MRS. HYACINTH LOUNT.

While listening for the inner voice, I am wont to receive much instruction from voices which were heard as from two or more minds. I addressed them thus:
A CREATION WITH
A DESTINATION: “Who art thou?”
MAN A SPIRITUAL “Friends.”
CONVERSE.

“Whence cometh thou?”

“Out of the nowhere.”

“Thy purpose?”

“For thy good. Why this darkness over thy mind?”

“Clouds of mortal mindness.”

“Whither goeth thy thoughts?”

“Into the infinite.”

“Thy quest?”

“In search of others like thee.”

“Why this discord in thy nether parts?”

“The past and its error not yet in harmony.”

“Why not destroy them?”

“Better to teach them to love, and become one with us, for in unity there is strength.”

“Thou hast well said, well said.”

This indicates that in thoughts not spiritual, the carnal mind, we are enveloped as in a cloud; our environments are obscured to the higher spiritual, and we are deaf, dumb and blind to them; we are as base metal that has no conductability or bouyancy.

Our bodily ills, or dis-eased conditions, hinder that spiritual attraction in healing necessary to make rapid recovery, and until our body radiates light, or becomes opalescent, or spiritualized, we are more susceptible to the nether, darker or negative influence.

My ailment is a severe case, from a mortal reckoning, of locomotor ataxia. The reference to my "nether parts" from my spiritual side, referred to a condition of numbness still in evidence to the sense. "This darkness over thy mind" indicated a troubled, turbulent, state of mind I had allowed myself to pass into. And thus we appear as we are passing through other creative states of consciousness.

—AARON L. LINDSLEY.

By the golden law of silence one man can command a regiment. Never answer a quick retort. The loss of a moment's temper will undo the upbuildings of months. Preserve your odylic force, for this is the secret of real power. The garrulous person scatters his energy in words; you are to gather energy by silence. Do not talk to court popularity. The silence of the mystic carries conviction to the masses of men. In a dispute, consult the inner self, and never argue a point, but wait. The solution comes after a brief moment of silence.

—ALWYN THURBER.

I honor any man who in the conscious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn; the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.—CHARLES SUMNER.

Anger is a highway robber, and worry is a sneak thief.—HORACE FLETCHER.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

131. How are we to keep ourselves from being influenced by the thoughts of others, when directed to us for that purpose?

— Mrs. M. B. L.

By holding ourselves in a positive mental attitude, and declaring that nothing can trespass upon us without our permission, neither in the mental realm, the physical, or the spiritual; by realizing that I AM is in dominion and beyond the power of any such influence; by making strong affirmations of power, such as: "I am one with Almightyness," "I am master of every situation," "I am Spirit," "I am that I am, and beside me there is none other." Never allow yourself to get into a negative state of mind.

132. We are told that we must overcome the world, the flesh and the devil. Will you tell me how this is to be accomplished when the things of the world in which we live, the desires and needs of the flesh, and the suggestions of the devil all seem to press upon us so that we are many times overcome by them?

— P. S. N.

To overcome the world, the flesh and the devil we must be converted. That sounds real orthodoxy, don't it? But what does it mean to be converted? It means to be "turned back to," and, as we are by nature spiritual, only we have gotten away from the true-self, we must turn to this Self. This is done by mental action, or, in other words, we must be spiritually-minded if we would overcome the world. We must overcome the flesh by self-control, by not allowing it to master us when we should be in dominion over it, and we overcome the devil by ignoring him altogether, and by giving our whole attention to becoming Godlike. We might paraphrase the injunction, "Cease to do evil and learn to do good" by saying, "Cease to act like the devil, and act like God," and the devil will be overcome,

or rather, we will be redeemed from the devilish state of mind, and Good will be paramount in our lives.

133. Please interpret Mark 16:16, also John 3:5. — D. C. W.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3:5.

The question in both these passages of Scripture is that of baptism; what it is, and what its value in our lives. The rite of baptism is but a type of the immersion of the soul in universal Spirit, and in which we believe (Mark says—"believe and be baptised") that the consciousness is cleansed from old ideas which lead to sin. To be born is to enter into a new state of consciousness. As water symbolizes thought, to be born of water is to emerge from one plane in the mental realm into a new and higher, because purer, state of mind. To be born of the Spirit is an experience which each soul must know for itself. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is he that is born of the Spirit." It is an inner experience beyond words, but when we come to this birth we have a realization of the abiding presence of the Spirit with us; a realization which leads us to become more and more spiritual until we know that there is no separation between us and Spirit, that we are one, and the kingdom of God is within. This is the only true and real baptism.

It does not matter so long as your whole being goes out in love and trust and faith to the Power which set the universe in motion, and so long as you know yourself as part of it, brought into existence for the use of that Power. Once you realize this truth, you cannot wish to wrong a living thing.

— ELLA WHEELER WILCOX.

SOLOMON AND THE ANT.

BY EDWIN ARNOLD.

Say Ar-Raheen! call him, "Compassionate,"
For He is pitiful to small and great.

'Tis written that the serving angels stand
Beside God's throne, ten myriads on each hand,
Waiting, with wings outstretched and watchful eyes,
To do their Master's heavenly embassies.
Quicker than thought His high commands they read,
Swifter than light to execute them speed;
Bearing the word of power from star to star
Some hither and some thither, near and far.
And unto these naught is too high or low,
Too mean and mighty, if He wills it so
Neither is any creature, great or small,
Beyond His pity, which embraceth all,
Because His eye beholdeth all which are,
Sees without search, and counteth without care.
Nor lies the babe nearer the nursing place
Than Allah's smallest child to Allah's grace;
Nor any ocean rolls so vast that He
Forgets one wave of all that restless sea.
Thus it is written; and more over told
How Gabriel, watching by the Gates of Gold,
Heard from the Voice Ineffable this word
Of two-fold mandate uttered by the Lord:
"Go earthward! pass where Solomon hath made
His pleasure house, and sitteth there arrayed,
Goodly and splendid — whom I crowned the king.
For at this hour my servant doth a thing
Unfitting: out of Nisibis there came
A thousand steeds with nostrils all aflame,
And limbs of swiftness, prizes of the fight:
Lo! these are led, for Solomon's delight,
Before the palace, where he gazeth now
Filling his heart with pride at that brave show;
So taken with the snorting and the tramp
Of his war horses, that our silver lamp
Of eve is hung in vain, our warning Sun
Will sink before his sunset-prayer's begun.
So shall the people say, "The king, our Lord,
Loves more the long maned trophies of his sword
Than the remembrance of his God!" Go in!
Save thou my faithful servant from such sin.
"Also, upon the slope of Arafat,
Beneath a lote-tree which is fallen flat,
Toileth a yellow ant who carrieth home
Food for her nest, but so far hath she come
Her worn feet fail, and she will perish, caught
In the falling rain; but thou, make the way naught,
And help her to her people in the cleft
Of the black rock."

Silently Gabriel left
The Presence, and prevented the king's sin,
And help the little ant at entering in.
O Thou whose love is wide and great,
We praise thee, "The Compassionate."



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Publishers' Department.

Grace Adelaide Kiersted, the bright editor of *The Mental Advocate*, Chicago, writes that she has discontinued the publication of that interesting magazine.

Boston Ideas, which is all it proclaims to be — "the Nation's weekly newspaper," has this to say in a recent issue:

"UNITY is a most attractive, successful purveyor of Truth; and always versatile in its devotion to practical Christianity."

Edgar Wallace Conable, editor of the *Path-Finder*, announces that he was greatly disappointed in the productive powers of Arkansas where he had begun the settlement of a fruitarian colony, and has moved his magazine to Los Angeles Calif., where it will hereafter be published.

Our good friend, Dr. William C. Gibbons, Minneapolis, Minn., author of the "Heart of Job," has been made a Swami, and his "new name" is Swami Narad, which means "Heart of Love," so excellently displayed by the doctor. The ceremony was performed by Swami Ram before fifty guests.

Friends of the New Thought will be interested to know that the Noon-Day club, 54 West 37th St., New York City, will keep open house during the summer months for the sake of tourists from out of town, who come to New York, and desire to find an active center where active work is being done and teaching given at a time when other teachers have fled to the country.

R. C. DOUGLASS, Sec'y.

UNITY one year and a cloth-bound copy of "Lessons in Truth" by H. Emilie Cady, (price \$1.25), for \$2.00.

BURNELL IN LOS ANGELES.

Mr. George Edwin Burnell will conduct a Summer School during the months of July and August at the Home of Truth, 1327 Georgia street, Los Angeles, Calif. The work is especially planned to meet the requirements of those who have been touched by the New Spiritual Movement, and to enable them to interpret it for themselves and understand its contribution to the world at large.

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Mr. and Mrs. C. A. Shafer, who were for a number of years associated in the work at Unity Headquarters, and who for the past year have been doing a good work in Chicago, have recently moved to 539 La Salle Avenue, Chicago, where they have a nice large house and very pleasant surroundings. They have a few very desirable rooms, and will receive patients or those desiring to live in the established atmosphere of Truth. Kansas City friends and all UNITY readers, or any others interested in the work, will be welcome at the Chicago Unity Society of Practical Christianity, 539 La Salle Avenue. Take a Clark or Wells street car and get off at Schiller street.

Mr. H. W. Dresser offers the readers of UNITY who may desire to possess a set of his eight books for use as a loaning library, he will send them for \$2.00. All the shopworn copies were taken by the first day's applicants after the notice in last month's UNITY. To secure this loaning library of eight Dresser books for \$2 00, you must order direct from H W. Dresser, 73 Wendell St., Cambridge, Mass.

REVIEW OF NEW BOOKS.

BY J. H. C.

All books mentioned in this department may be obtained direct from this office.

**THOUGHT-FORCE IN BUSINESS AND EVERYDAY LIFE, by
William Walker Atkinson.**

This book comprises a series of lessons in personal magnetism and psychic influence. Personal magnetism is defined as mental action through the effort of the will, and not, as some think, a subtle quality radiating from the magnetic person. Exercises and drills are given by which the magnetic gaze is cultivated, a mental force, which the author terms "Volation," is developed, and the value of adductive thought is demonstrated. Mr. Atkinson says these forces may all be used to bring about success in business, or any desired end, by influencing people to think and do as we wish, and by attracting to ourselves the power generated by others who are thinking thoughts of the same character. We question the legitimacy of seeking to influence anyone to do our will through the exercise of our mental forces. It is our opinion that we have no right to intrude upon another's mentality that we may bend their will to our purpose, and we believe Mr. Atkinson realizes the danger if these powers of the mind are used for ulterior ends, for he says:

"Once more, I caution you not to misuse your new-found power; do not drag the gift of the Spirit in the mud. Use it freely in your own behalf in every legitimate way, but harm no man by reason of, or by means of, it."

The chapters on Character Building and Concentration are particularly strong and helpful, and the whole book breathes a positiveness which is bracing. Printed in clear type on good paper, bound in cloth, price \$1.00. Published by Sydney Flower, New York City.

**FIRST LESSONS IN THE NEW THOUGHT, by J. W. Winkley,
M. D., editor of "Practical Ideals."**

These elementary lessons deal with a most vital subject in New Thought teaching, that of Healing. The writer presents the facts and principles of rational mental healing in the simple, untechnical language, easy to be understood by those not familiar with the study. The part of Healing covered by these lessons applies to self-treatment and self-cure, and is arranged under the following headings: "The Power of the Mind;" "Health Natural;" "Health Pleasurable;" "Health Harmonious;" "Man's Many-Sidedness;" "The New Thought and God;" "The New Thought and Man;" "The Fact of the Healing." The last three chapters contain a concise *resume* of New Thought Philosop-

phy, for which many writers on this subject would require a large volume for the expression of their abstract propositions, of which this treatise is happily void. Dr. Winkley says: "New Thought has discovered God; New Thought has found man, and has found that health and goodness are man's normal condition because he is inherently divine." We quote:

"There is no faculty by which we gain ignorance, but a power that enables us to gain knowledge. There is no faculty of folly, but there is one of reason. There is no faculty of idiocy, but there is one of intelligence."

The book will be welcomed by those whose interest in New Thought is just being aroused and who are seeking a plain statement of its principles and of how its benefits may be attained. Published by James H. West Co., Boston. Price—Cloth, 60c. Paper, 30c.

LOVE: THE DIVINE FORCE WHICH RULES THE UNIVERSE,
by Hannah Barron Hibbard.

This treatise on love opens with this sentence: "Happiness comes only to those who know the Power of Love." Love—spiritual love, is apostrophized in earnest and ecstatic language, good counsel is given the one who would find satisfaction in life through the power of love, and, while somewhat orthodox in a few statements, the book is the expression of a soul imbued with Divine love, which would lead others to a realization of the same great energy, and which must be sought within. Cloth, 92 pp. Price, \$1.00. The Reed Publishing Co., Denver, Colo.

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

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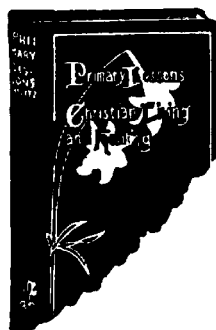
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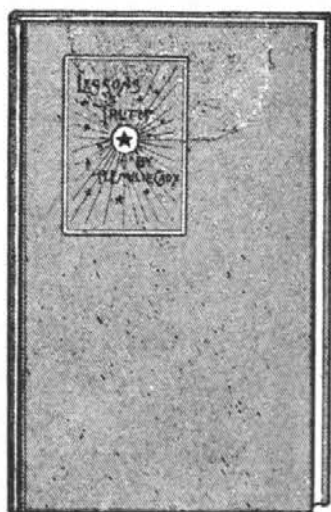
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